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THE UNGRATEFUL
BEHAVIOUR
OF THE
PAPISTS, PRIESTS,
AND
JESUITS,

Towards the Imperial and Indulgent
Crown of England
Towards them,

From the Days of Queen *Mary* unto this present Age.



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Towards the Protestant and Independent

CROWN OF ENGLAND

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By the Rev. John Wesley



LONDON

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Om nibus Christi Fidelibus,

*Ut Causæ Regis magnæ Britanniaë, Franciaë,
& Hiberniaë veræ Antiquæ & Aposto-
licæ Fidei Defensoris ejusq; Parliamen-
torum Justicia toti Orbi Christiano In-
notesceret.*

THough it hath not been deemed prudent, that
Legislators should in their Acts and Sancti-
ons render their reasons of them; lest by
so doing, they might haply invite and court
contradiction from some ill-affected thereunto, which
might prove derogatory unto their Supreme Authority,
by giving occasion to the governed to wrestle with their
reasons rendred and alledged; and if they should think
(though erroneously) that they have resolved or con-
futed them, they would then also think that they have
taken all vertue and efficacy from the very Laws them-
selves: Yet it hath ever been esteemed acceptable and
good Service to Government it self, that Subjects should
defend the just Laws of their Princes, and especially
those wherein Religion is concerned. And Religion
being, or ought to be, the grand concern of every In-
dividual, I hope I shall not be thought to wander inconfi-
derately out of my own Province, whilst I endeavour
to justify the late *Act of Parliament for preventing dan-
gers which may happen from Popish Recusants*. I must
confess that I dare not adventure my Salvation or Dam-
nation on blind obedience, or Implicite Faith, or on
any Deputies, Proxies, Popes, Priests or Fryars, nor
A 2 take

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take their bare word without expresse warranty from Scripture, especially being commanded to *search them, and thereby to try them that say they are Apostles and are not,* and being pre-cautioned, *lest by good words and fair speeches the Hearts of the simple be deceived,* Rom. 16. 17. In which kind of Arts the Papalins are most expert.

I have exposed this Treatise to the consideration of all Christians, but more especially of all Kings, Princes, and Governours, not to implore their Countenance or Protection of any error, that haply may be found herein; that were not only unmannerly, but injurious to Majesty it self. If what is here written cannot be justified by its own truth, and effort of sound reason, let it fall to the ground, and be obliterate for ever: For no error or falshood, or any false equivocating reasonings can ever be pleasing to the God of Truth, and therefore ought not to be supported or countenanced by any sublunary Majesty whatsoever. *Justa ratio sapientem non possit offendere.* The chief aim and great design in this Publication, is to justify to all the Christian World His Majesties great Title of *Defender of the Faith* truly Antient Catholick and Apostolick by his ready compliance with His great Council, his Two Houses of Parliament, to put away the evil from this our *Israel* by this His *Act*; that both this and future Ages, perceiving it to have been grounded both on great reasons of State, and true grounds of Religion, all the World may be the better satisfied, and his own Subjects may bear and fear, and do no more so presumptuously.

It is the great duty of every individual Christian for Truth and Conscience sake, but more especially of Gods Lieutenants on Earth, even for necessity, and reason of good govern-

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government also, nay, even out of duty to him by whom they reign to maintain and preserve Religion in its purity. For this very end God hath ordained Kings and Queens to be his Vicegerents on Earth, and conferred greatness and Majesty upon them to make them Defenders, *nursing Fathers and nursing Mothers of his Holy Church*; in which Calling the greatest of them can never give a good account of this their Charge and Stewardship, except it be by a constant watchful care in matters of Religion. As it is not prudent in civil Politicks for any Prince to receive a great succour from a more puissant Empire; so it is as imprudent for any temporal Prince or Power to indulge or countenance any Sects that own any dependence on a Foreign Head, Ecclesiastical or Civil, especially if Sworn to advance that Head and promote his Interest. And such a Head is the *Pope*, who claims to be superiour to all Princes, to be exempt from all Controll, and exempts his Ecclesiasticks from their subjection and obedience unto their natural Princes, *and whom (if you will believe them) they cannot chastise, though they are rebellious; that he hath Power over all, and can deprive Kings of their Kingdoms, that in any difference between the Ecclesiastical and Secular, the judgment appertains to the Ecclesiastical as to the more worthy: And as is the Pope, so are his Papalins. The same Hour they become his Profelytes, they also become his sworn Vassals and Advocates.*

Can it be other than an infinite prejudice done to the Authority of Sovereign Princes, if they should but supinely permit, or be constrained to change, or but to suspend their own Laws at the Beck, and Pleasure of another State or Interest, passing from one Law to another;

or

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or tacitely by conniving only to acknowledg, that he borrows from any other any power of governing in matters Civil or Ecclesiastical, and therefore but just and reasonable for Princes to secure their own power by wholesome Laws, preventing all Popish influencies, that haply by some Wiles or politick Stratagems might oppose them, or interfere with them, in order to gratifie and support their own interest, contrary to the interest of those Princes whose Subjects they are.

The main Bane of true Church power hath been the great opinion that the Antient and first converted Emperors had of the Abilities, piety and devotion of the Antient Fathers Ecclesiasticks, which confidence begat in them supineness and negligence of their own power, and that gave occasion and encouragement to the Popes and their Ecclesiasticks to usurp and encroach upon their Authority, whilst they little regarded their own power, which God had fairly stamp't upon them; consequently neglecting their duty, as if they were to render no account to God for themselves or their Subjects, as if the care and defence of Religion and Piety were the least of their concerns, tolerating for their own interest the people to be deceived, by suffering the Pope to set up new Orders and Rites under the *umbrello* of Religion, but in reality for his own Empire and profit, without considering that such Orders and Customs by tract of time carry along with them their own warranty, and so secretly invite belief, which at length become meerly serviceable to the interests of those that manage them (*viz.* the Popes) and consequently disserviceable and disadvantageous unto Princes, and all temporal Governments: And such Orders being received and continued by the
present

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present Princes, are no small obligations to their Heirs and Successors to continue them by reason of that former Authority engraven upon them by Custom, and their Predecessors. Now, what does this Act do? give a stop to the open, and publick profession of the *true Antient Catholick and Apostolick Faith*, as the Romanists bespatter and give out. Nothing less! It only discountenanceth the publick and open Profession of the Romish Tridentine Faith, which (in those Articles wherein they differ from the Protestants) is neither *True*, nor *Antient*, nor *Catholick*, but is an *entire Apostasie* from it, and doubtless is *the most Catholick, and greatest Heresie in the Christian World*. A Religion, that upon due examination, and chioice, no Man can embrace without reproaching *his Maker, and his Redeemer*, by renouncing his reason, nay his very outward senses wherewith God hath endued him. A Religion, that by the same reason that they endeavour to justify Transubstantiation (Instance in this, because I find more do wave the observance of the Act on the account of the Declaration and Subscription, than of the Oaths therein) a Man may as well believe every Hobby-horse to be a Barbe or Courser of Naples, or the picture of every Bruit on a Sign-post to be really the Bruit it self: Nay to doubt, or deny that ever there was such a person as Jesus Christ upon Earth, or that, *he or any of the Saints which slept, did rise from the dead after him; or that the Graves did open, or that the Vail of the Temple was rent, or that there was darkness over the whole Land from the sixth hour to the ninth, &c.* I appeal to all the World if ever God declared either by word or practice, that he would make use of *artes præstigiariæ*, Jugling Arts, by *deceptio sensuum*, or other--

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otherwise. Nay, hath not his practice ever been clearly contrary in all the Miracles that he or his Son ever wrought? And the learnedst of the Romanists would infinitely oblige us if they would demonstrate unto us, which of Christs Body it is, that is Corporally in the Sacrament, whether his *glorified*, or *not glorified Body*, and *clear* it of all the monstrous absurdities that opinion is guilty of.

The *Antient Catholick* and *Apostolick Faith* partakes not of their fopperies, nor of their absurdities, (for their concealments and sponges are no better) needs no captious reasonings, no equivocations; requires no implicit, or blind faith or obedience, uses no knaveries: No, no, *pure Religion*, and *undefiled*, is of a better Brood, of a more Noble Extract, of a more Divine Origine: The profession thereof joyned with Holiness and Righteousness, ennobles every Soul, scorns to obscure any Truths, needs no prohibition of Gods Word, no *Indices expurgatorii*, hath superlative priviledges, the greatest ornament any Sublunary Majesty can have, scorns to use any indirect Artifices to Create Subtilities, or Coyn Evasions, to conceal or adulterate any of her Truths from ignorant, or learned, or to abuse any of our Senses, as if we could not distinguish *Bread* from *Stones*, or *Fish* from *Serpents*. What have we from without us common to all Mankind so infallible as our Senses to cause Belief, that Jesus Christ lived upon the Earth, was Crucified, Buried, and Rose again? The only Argument that Christ himself used to convince diffident St. *Thomas* to Believe, was by his own Senses of seeing and feeling, *John 20. 25, 27*. And if the Senses of all Christians in all Countries have been deceived
above

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above these 1600. years since Christs death in one Point, why may not we by the same reason question and suspect the Senses of all those that lived contemporary with him in more Points, as whether any of these things were so or no. So happy, I confess, are the Papalins in their Disputes against Protestant Religion, that many of their Arguments by retortion only are as strong against their own Religion, and indeed as strong against all Religions as against ours. *Light is come into the World, but these men love darkness rather than light : And why ? because their Deeds are evil ; every one that doth evil hateth the light , neither cometh to the light, lest his Deeds should be discovered ; but he that doth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God, 3 John 19. 20, 21.*

Take but a short view but of Four of their Opinions that are so Diametrically contrary to Scripture, that nothing but lowd and bawling Impudence can deny, and in which the meanest capacity cannot be mistaken, no, not those Lucifugæ Scripturarum that are only most blind, not because they cannot, but because they will not see, nor yet understand, though as directly opposite to Scripture, as light to darkness, truth to error.

God and Scripture.

GOD in the Second Commandment 20. *Exod.* forbids the very making of any graven Image, or the likeness of any thing. 2. Forbids the very Bow-
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ing down to them. 3. He Commands them to take good heed unto themselves, for that they saw no manner of Similitude on the day that the Lord spake unto them in Horeb out of the Fire, lest they corrupted themselves, and make a graven Image, the similitude of any figure, the likeness of male or female, &c. Deut. 4. 15, 16, 17. 4. He Cautionates them not to forget the Covenant he made with them, viz. that they make not a graven Image, or the likeness of any thing which the Lord the God had forbidden. 5. He minds them that he was a Jealous God, and would not have his Glory imparted to another. 6. He was a consuming fire, able to revenge all disobediences, 23. 7. He curseth the very man that maketh any graven or molten Image an Abomination to the Lord, Deut. 27. 15.

Pope and Popish Doctrine.

Notwithstanding all these solemn Prohibitions and Reasons delivered so dreadfully on the Mount by God himself in Fire, with Thunder and Lightning, thick Clouds and Smoak; so that the whole Mount quaked greatly: Yet so Super-omnipotent is Dominus Deus vester Papa, that he doth not only dare to leave this very Commandment out of the Decalogue, but Commands (even under Anathema's) and practises the clean contrary. And it is justified and averred to be constans Theologorum &c. The constant judgment of Divines, that the Image is to be honoured and worshipped, with the same Honour and Worship wherewith it is worshiped, whereof it is an Image. Jo. Aporilis the Jesuit,

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Jesuit, *Institut. mor. tom. 1. lib. 9. cap. 6.* And Tho. Aquin. Concludes, that the same reverence is to be given to the Image of Christ, and to Christ himself; and because Christ is to be Adored with *Latria* (or Divine Worship) that his Image is to be Adored with the Adoration of *Latria*. Tho. *sum. part. 3. q. 25. Art. 3.* And Friar Pedro de Cabrera on that place Concludes, That it is simply and absolutely to be said, that Images are to be worshipped in Churches, and out of Churches, and the contrary is an Heretical Doctrine. 2. That Images are truly and properly to be Adored, and out of an Intention to Adore themselves, and not only the Samplers that are represented in them. And this, he saith, is the Doctrine not only of Thomas, and of all his Disciples, but also of all the old School-men, and he there reckons up Twenty of them, viz. Cajetan, Capreolus, Paludanus, Ferrariensis, Antoninus, Soio, Alexander of Hales, Albertus Magnus, Bonaventura, Richardus de Media Villa, Dyonisius Carthusianus, Major, Marsilius, Tho. Waldensis, Turrecremata, Angestus, Clichtoveus, Turrian, and Keszcz. And Zacharias Boverius the Spanish Friar in his Consultation directed to K. Charles, (of ever Blessed memory) when Prince, says, That the Images of Christ, and of the Saints should with pious Religion be worshiped by Christians, Part. 2. reg. 1. p. 189. Edit. Matrit. Anno 1623. And Styles that glorious Martyr *spes Anglicanae Ecclesiae*, The hope of the English Church, Part. 1. reg. 4. p. 58. And *princeps futura orbis felicitas*. The future felicity of the World. Part. 2. reg. 2. p. 196. Thus impudently Sacrilegious are they, though the Prophet pronounceth all them Confounded that worship

Omniſus Chriſti Fidelibus.

graven Images , and boaſt themſelves of Idols , *Psalm.*
97. 7.

Take but the judgment of one of your own Church, even of that incomperable Servite, who lived and died in the ſame Communion : At the end of the Confefſion of his Faith, (whereof he hath made 54 Articles, much more Orthodox than thoſe of Trent,) concludes thus, *viz. Quemadmodum credimus de ceremoniis ſacramentorum quod nomini fas ſit eas immutare, ſic etiam credimus de lege dei, nulli mortalium hic licere quidquam Innovare, detrabere aut adjicere ; quia ſcriptum eſt, Deut. 4. 2. Ne addite ad verbum illud quod præcipio vobis neq; detrahite de eo.*

Homini itaq; Chriſtiano fas non eſt detruncare Decalogum, quod tamen fecit Pontifex Romanus, cum propter commodum ſuum expunxit præceptum de non faciendis Imaginibus ne plebs perſentiſceret imagines ejus atq; Idola a Deo eſſe prohibita, f. 255.

As we believe concerning the Ceremonies of the Sacraments, that it is lawful for no man to alter or change them , ſo we believe concerning the Law of God, that it is not lawful for any Mortal to innovate, detract, or add any thing ; becauſe it is written, *Deut 4. 2. Ye ſhall not add unto the Word which I command you ; neither ſhall ye diminiſh ought from it, &c.* Therefore it is not lawful for any Chriſtian to dock the Decalogue , which notwithstanding the Roman Pontiffs have done , when for their Coffers they expunged the 3^d. Comandment of not making Images, leſt the people ſhould perceive, that Images and Idols were prohibited by God.

Chriſt

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God and Scripture.

CHrist, when he instituted the Blessed Sacrament, gave to his Disciples both Bread and Wine, and to whom he gave the Bread, he said, *Take, Eat,* to whom also he gave the Cup, saying, *Drink ye all of this Cup,* Mat. 22. 26. *and they all drank of it,* Mark 14. 23.

And St. Paul, writing to the Church of God which was at Corinth, and to them that are sanctified in Christ Jesus, called to be Saints, with all that in every place call upon the name of Jesus Christ our Lord both theirs and ours, 1 Cor. 1. 2. saith to them all, (without distinguishing the Priest from the People) as often as ye eat this Bread, and drink this Cup, ye do shew the Lords death till he come, Chap. 11. 26. Wherefore whosoever shall eat this Bread, and drink this Cup &c. Vers. 27. Whereby it plainly appears, that all indefinitely are both to eat of the Bread, and drink of the Cup: And there is not the least shadow or colour of any pretence or practice, that ever this Sacrament was to be administred or taken in one kind only by any person whatsoever; and yet such is the impudence of Roman Hereticks, as contrary to their own Knowledg and Confession, even in the Body of the Canon it self, to order and decree, *That Priests that say Mass shall communicate under both kinds, but the Lay-persons shall communicate under the species of Bread only, though the contrary was practiced for above 1000 Years:* And yet such Brows of Brags have they to boast of the Antiquity of their Tenets.

The

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§ The unquestionable Conclusion is, Let a Man examine himself, and so let him eat of this Bread, and drink of this Cup, 1 Cor. 11. 28.

Pope and Popish Doctrine.

THE Council of Constance held Anno 1415. Sess. 13. hath declared, defined and decreed with a *non obstante* Gods Ordinance, even Christs own Institution; and although acknowledged by them to have been the constant practice of the Apostles, and of the primitive Christians to Communicate under both kinds, That they that celebrate this Sacrament should participate both of Bread and Wine, and the Laity of Bread only, and doth command under pain of Excommunication, that no Presbiter do communicate the people under both kinds.

Likewise that pact Conventicle of Trent declareth and teacheth, Sess. 21. c. 1. That the Laity and Clergy, which do not celebrate, are by no precept of God bound to receive the Sacrament of the Eucharist under both kinds. And further declareth c. 2. That although at the beginning of Christian Religion the communion of both kinds was very much used, yet the Holy Mother Church hath decreed, That it shall be accounted for a Law, and hath confirmed it with (accursed) Canons, viz. Can. 1. If any man shall say, that by the Commandment of God, or of necessity all and singular the faithful of Christ ought to receive both kinds, Let him be accursed; And yet Leo was of another mind, when he declared it was taken of an Heretick, not to receive in both kinds. What is this less than matchless Antichristian impudence?

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pudence? that whilst themselves Confess, both that Christ instituted it under both kinds, and also that he, his Apostles, and the Primitive Christians Religiously observed the same, that yet we that practice according to Christs *constat*, must be accounted Heretics for so doing, and be punished by the Bishop, his Officials and Inquisitors: And that they should boast so much of Antiquity, and of the conformity of their Creed to that of the primitive Church, and yet so openly and palpably renounce both in this so chief and principal a Point.

God and Scripture.

Search the Scriptures, for in them ye think ye have Eternal Life, and they are they which testify of me, John 5. 39 The Scriptures are able to make wise unto Salvation through Faith which is in Christ Jesus, 2 Tim. 3. 15. All Scripture is given by inspiration of God, and is profitable for Doctrine, Reproof, for Correction, for Instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good Works, Vers. 16. 17.

The Bereans were esteemed more Noble than those of Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so, Acts 17. 11.

St. Pauls Epistles to the Romans, Corinthians, Thessalonians, Galatians, Ephesians, Philippians, Colossians were all written to all the Brethren in general in a language vulgarly understood with a charge to be read unto them

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them all ; so far were they from concealing any of Gods Word from any body whatsoever.

Christ rather than all people should not understand his Gospel , endued miraculously his Apostles with other Tongues, *that every Nation under Heaven might hear and understand the wonderful Works of God*, his Laws and Precepts in their own Tongues ; and St. Paul hath written the whole 14. Ch. of the 1 Cor. demonstrating the impossibility of Edification with out understanding ; and why the Laity may not read the Bible, as well as have it taught them by the Priest, is past all understanding but *Romish*.

Pope and Popish Doctrine.

THe Pope exalting himself above all that is called God, forbids the use of the Bible to Laicks ; and their Prayers, Offices and Hours to be in a Language vulgarly intelligible , witness their Breviaries, Missals, and Hours in Latin. And the Bible is placed in the front of prohibited Books, and Books to be expunged (whereof there are Seven Indices extant.) And *Belarmine* can produce no such prohibition before that of *Pius Quartus* , who lived but in the time of the Council of *Trent* , (they had need brag of the Antiquity of their Doctrins) and forbad the Translation of the Bible into vulgar Tongues, and cites for it the Council of *Trent*, 22. Sess. c. 8, & 9, Canon ; and also the Fifth General Rule before the *Indices expurg.* viz. Cum experientia docuerit ex permissione Sacrorum Bibliorum lingua vulgari plus inde ob hominum temeritatem,

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meritatem, ignorantiam aut malitiam detrimenti quam utilitatis oriri prohibentur Biblia lingua vulgari extantia cum omnibus earum partibus impressis aut manuscriptis, &c. prohibentur pariter *Horæ* earumq; differentiae lingua vulgari ut patet in Catalogi tertia classe verbo *Horas*.

Seeing Experience hath taught, that through the rashness, ignorance, or malice of men, more detriment than profit hath risen by the permission of the Bible in vulgar Tongues, let Bibles in such Tongues be forbidden with all their parts, printed or in manuscript. And they account all Languages vulgar but Hebrew, Greek, Latin, Caldean, Syriack, Æthiopick, Persian, & Arabick.

The like for their *Horary*, and other *Devotions*; *what are these Popes that thus turn their Spirits against God? and make themselves wiser than the Almighty? and that let such Decrees pass sub annulo Piscatoris? And what are his Jannizaries, that call the Scriptures a Dumb Judg. Pighius de Hier. Eccl. A Black Gospel: Inken Divinity Eccius; and that if the Scriptures were not supported by the Authority of the Church they were of no more value than Æsops Fables? Vide chemnitij Exam. de S. Can. p. 47. And that the people were permitted to read the Bible, was the invention of the Devil. Peref. de tradit. par. assert. 3. What is this less than by craft to call Christ and his Apostles Devils.*

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God and Scripture.

ST. Paul, Rom. 12. 1. recommends unto us reasonable service, as Holy and acceptable unto God.

Pope and Popish Doctrine.

THe Romanists recommend unto us Ignorance, as the Mother of Devotion, and a blind Obedience, and Implicit Faith to believe, as the Church (i. as the Pope) believes, without farther Examination.

Licet præceptum prælati sit irrationale & pro tali merito quandoq; haberi petit, tenetur tamen subditus illud observare. Joh. de Rada part. 2. Theol. strou. inter Scotum & Thom. & Tho. St. 20. ar. 2. Conclus. 6. *Though the command of the Prelate be unreasonable, yet the inferior is bound to obey it.* And according to Ignatian Doctrine, *If the Church affirm that to be Black, which our own Eyes judg to be White, we ought also then to declare that it is Black.* Siquid quod oculis nostris apparet Album, Nigrum illa esse definierit, debemus itidem quod Nigrum sit pronunciare. Ignat. Exercitia spiritualia apud finem, regule aliquot servandæ ut cum Orthodoxa Ecclesia vere sentiamq; Reg. 13. and this is not to be questioned, being strongly ratified by the Bull of Paul the 3d. 1548.

I find

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I find that the Popes are told, *Quod omnia possint, & sic, quod facerint quicquid liberet, etiam illicita & sic plus quam deus.* Card. Zabari. de Schism. inter Germ. script. p. 703.

They could do all things, and might do any thing, were it never so unlawful, and *by that means they could do more than God, that they might dispense against the Law of Nature, c. 15. q. 6.* *Authoritatem in glossa, against the Old Testament.* Extra. de concess. prebend. pro ponit in Gloss. and against the Apostle Paul. Ibid. *De justitia facere possint justiciam,* They might make wrong right. Ibid. *Et in his que vellent, iis esse pro ratione voluntatem.* Ibid. They might do as they list, and none might say, *Domine cur ita facis?* Sir, why do you so? Such power was rarely well calculated for Pope Joane; *Fœmina vult, quia vult stat pro ratione voluntas, hæc ratio quamvis sit rationis inops.*

Si homicidium Sampsonis quod ex se malum est, interpretamur quod instinctu divino fuit factum, multo magis omne factum sanctissimi Patris interpretare debemus in bonum: & siquidem fuerit furtum, vel aliud ex se malum interpretari debemus quod divino instinctu se. teste Job. de Parisiis de potestate regia & papali c. 23. *If we impute the slaughter which Sampson made of the Philistines, to an inspiration of Gods Spirit, much more are we bound to interpret in the best part whatsoever the Holy Father the Pope doth, if it be Theft, or any other thing, which of it self is evil, (as for Example, Murder or Adultery dict. 40. non nos in glossa) we must likewise impute that to the inspiration of Gods Spirit.* Episcopus Romanos ne peccata quidem sine laude committere. *Massonus de verb.*

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Epic. lib. 3. in vita Joh. 9. I could furnish you with such unreasonable Doctrins *usq; ad nauseam*: But I forbear, leaving every unbiassed reader to judg how inconsistent with *reasonable service* those Doctrins and Teachments are. *Now whether it be better to obey God than these Men, judg ye, Acts 5. 29.*

Periculosum Principi habere consiliarios Papisticos. Molinæ Gregorio Capucino in Enchirid. Eccles. impress. vetus 1588.

§ I have now done, concluding, that it is high imprudence, nay very destructive for any Christian Governours to hearken or have recourse unto the Advisers and Councils of any that own another Head or Authority, or indeed that have not one and the same Joynt-interest in Religion and State with themselves: And that the Governours ought to be very vigilant in care themselves, & to forbid, or at least discountenance all Councils and Things which may in any respect hurt, or but disorder a good Government, lest the Subjects thereof should be caught with any guile, or seduced to embrace any opinions, which may be repugnant, either to good Government or sound Religion. And I hope this Nation will never again be so infatuated, as ever to put power into their Hands, who have so often given such palpable Demonstration and Testimony how they have used it already, and such pregnant presumptions how they would use it again, could they obtain it. Even they that run may read what the Papists, like *Jehu*, drive so furiously at, even to make *England* once more *Issachar* like, to couch and carry the Saddle *Vab Pape*—shall it ever be again the style and reproach of *England*; Glorious *England*! that is scituate among the Rivers, whose Rampart is the Sea, and whose God is the Lord
to

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to carry the Saddle again? God forbid! But if so unhappy, so unfortunate, I'll prophesie, that not the Pope only, but the Devil will ride her. Pardon these Expressions; I have encouragement from St. Jerome, *Neminem volo patientem esse in causa læsæ fidei*, and from Moses the Mirror of meekness, *who knows no patience in Israels Idolatry*, Numb. 12. 3. Exod. 22. 19, 26, 27.

Idem manens idem semper facit idem.

THE

Caroline (Mrs) F. Bellows

no carry the title again? God forbid! But I am
happy to announce, the prophet, that the Pope
will visit the U.S. in the fall. I have heard
that I have an engagement from St. James
to give a lecture in the fall, & I shall hope the
Lord will send me to the States in the fall.
I shall be glad to see you in the fall.

Yours very truly
Caroline F. Bellows



THE
REAL MERITS
OF THE
PAPISTS.

Such hath the Confidence of the Papists of these latter times been, as to claim a Right unto the Kings Majesties favour for a toleration of their Religion upon the account of their *great Merits, as having best deserved of His Majesty, because of all, they were the most faithful to him and his Father.* The purport of this hath not only been averred by the generality of them in their ordinary discourses; but also set out in print by several of them, *P. W. R. P. J. S. H. M.* and others. At which confident Assertion of theirs, when I consider how boldly, and feircly they contend for meritorious works; nay, for works of super-erogation, even with God himself; I do not so much wonder, that such Merit-mongers broach it so confidently now, as that they have not done it all this while.

Popish Merits.

§ He that is first in his own Cause seemeth just, but his Neighbour cometh, and searcheth him, Prov. 18. 17. Which that we may the better do, we will only a little look back into our own Chronicle, without cloying the Reader with like Foreign Stories, which would fill Volumes, and first see how true, and trusty *Trojans* the *Papists* have been to the *Kings* of *England*, no *Protestants*, but *Papists*; and if they shall be found to have been neither true, nor trusty, but *Traytors*, and *Rebels* to the *Kings* of *their own Religion*; can it then ever be believed, or hoped, that they ever will be *Loyal* and *Faithful* to *Protestant Princes*, when a neat opportunity offers the contrary, and that *Maugre* all *Roman Mandates* to the contrary? What *Prince*, or other *Sovereign*, soberly considers the new founded *Society* of *Jesuits*, erected by *Pope Paul* the 3^d. about 1540., (who, although at first but 10 in Number, yet so wonderfully encreased since, that they bragged not a few years ago, that they were 1300010. they lived in *Colledges*, and places of residence, besides thole that trotted up and down, that they had 359. *Colledges*, or *Schools*; 18 *Domus professe*; 40 *Domus probationis*; 8 *Seminaries*; 1010 *Residentiaries*. *Vide speculum Jesuiticum. Runninge Register.*) And what their *Principles* and *Doctrins* are, and what their practices have been for the destroying of all *Princes quacumq; Arte*, that will not become *Vassals* to the *See* of *Rome*, and aud acknowledg a *Spiritual Monarchy* in that *Roman Chair* paramount all temporal *Crowns* and *Scepters*; and how strict, and of what extant their *vow* of *Obedience* is to the *Roman Bishop*; and how it is decreed by severall *Popes*, that the *Institutions* and *Doctrins* of the *Jesuits* must not be contradicted, or disputed by any
Ordinary,

Popish Merits.

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Ordinary, Delegate, Judg, or Magistrate; and how vastly that society is enlarged, both in their Clergy and Layety, since these great brags of theirs will be sufficiently convinced, that neither their persons, or their Kingdoms, can ever be secure, where either one sort or other are suffered to flourish.

§ Let us now see matter of Fact: Did not Pope *Alexander* the 3d. by violence and tyranny, force King *H. the II.* to surrender his Crown Imperial into the hand of his Legate, and afterwards be content with a private Condition for a while, to the great regret and Indignation of his Subjects? Did not *Innocent* the 3d. stir up the Nobility and Commonalty of this Kingdom against King *John*, and gave the Inheritance and Possession of all his Dominions unto *Ludovicus* the French King? What were those 52000. but Papists, that rebelled against *Richard* the I. Anno 1196. And all those that rebelled against *Edward* the II. Anno 1316, 1317, 1321, 1322, & 1326. Amongst whom was *Robert Baldock*, Bishop of *Norwich*, and Lord Chancellor of *England*. And all those that consented to the Murder of *Edward* the Third's Father, and sought to kill *John of Gaunt*, Duke of *Lancaster*, *Edward* the Third's Son, Anno 1330. 1372.

And those in *Richard* the Third's time, Anno 1381. Animated by *John Ball* a Priest, who at his Execution refused to ask the King forgiveness, and despised him; so peremptory was he, *Jack Straw*, confessing, that when he sent for the King to *Black-Heath*, they purposed to have murdered all Knights, Esquires, and Gentlemen that should have come with him; and when they had got sufficient force, they would suddenly then have put to death in every County all Lords and Masters of the

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Common

Common people, in whom might appear to be either Council or Resistance, (one Argument used by some of the late Protectorians, for the death of our Glorious King and Martyr) that he was too knowing, and too intelligent to be suffered to live) and especially they would have killed the Knights of *St. John*, and all Men of any Possessions, only *Begging Fryars* should have lived, that might have Administred the *Sacraments* throughout the Realm; and lastly, they would have killed the *King* himself, and made *Kings* in every Shire.

Thomas Arrundel, Arch-Bishop of *Canterbury*, traiterously practiced the deposing of the said *Richard* his lawful Sovereign.

§ It were no very mild conjecture to Divine, that our late Generation of *Levellers*, *Major Generals*, *Quakers* and *Phanaticks* were spawned from them, and that they are still but Badgers, plotting and digging Holes for *Romish* Foxes to lie couchant and covertly in for their more subtle contrivances.

§ What were those but Papists that rebelled against *H.* the 4th. designing to Murder him under the colour of Justice and other pastimes pretended 1399. And also those who raised Arms against him; among whom was *John Madelyn* a Priest, who had been Chaplain to King *Richard*, and impudently personated the *King*. They were *Priests* and *Friars* that suborned a *False Richard*, whereof 8 being *Miners* were hanged at *Tyburne*. *Oswald*, Bishop of *Galloway*, was the chief Plotter against *Richard* the 2^d. in the Year 1403. A Priest of *Warwick*, and also *Walter Waldock* a Prior of *Land* in *Leicester-Shire*, and one *Richard Freseby*, a Dr. in *Divinity*, was Executed in his Religious Habit and Weede, and not long after 10 Grey Fryars were executed all for
Treason.

Popish Merits.

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Treason. In the year 1404. *Tho. Percy* Earl of *Worcester* with others Rebelled. In the year 1406. *Henry Percy*, Earl of *Northumberland*, *R. Scroope*, Arch-Bishop of *York*, with others, Rebelled, and were Beheaded in the Year 1414. Sir *John Beverley*, an Anointed Priest, with others, conspired the death of *H. the 5th.* other Conspiracies there were in the Year 1416. and 1417. against the same King by the like Generation of Men. And by such also several other Rebellions were raised against *H. the 6th.* in the Year 1433. 1442. 1447. 1450. & 1451. and so against *Edward the 4th.* in the Year 1461. 1472. 1478. his Two Sons were after his death murdered by the contrivance of Sir *James Tyrrel*, by the appointment of the Duke of *Gloucester* their Uncle; who then procured himself to be Crown'd King by the name of *Rich. the 3d.* but both the Duke of *Gloucester*, Sir *James Tyrrel*, and *Miles Forrest*, one of those that smothered the Innocents, came all to untimely and shameful deaths, according to *Psal. 55.* *The Blood-thirsty and deceitful Men shall not live out half their days.* King *Richard* himself Slain in Battle, hacked, hewed, and hurried on Horse-back dead, most ignominiously being tugged, torn and dragged like a Dog. They were Priests and Friars that 1. *Ed. 4* conspired with *Jasper* Earl of *Pembroke*, for which they were Executed. There were likewise several Treasons and Conspiracies against *H. the 7th.* in the Year 1494, 1497, 1498, & 1499. *Asa*, a Priest of *Ireland*, was a chief Complotter against the union of the Two Roses: So Two Priests, *Greenwell* and *Garnet* would have destroyed that Blessed Union in King *James*. During the Reign of *H. the 8.* many were executed for several Treasons, as 29 April 1536. The Prior of the Charter-house at *London*, the Prior of *Bevall*, the Prior of *Exham*, *Reignolds* a Brother

ther of *Sion*, and *John Haile* Vicar of *Thissleworth* were Condemned, and Executed the 4th. of *May* following. 18 *Junii* Three Monks of the *Charter-house* at *London*, named *Exmew*, *Middlemore*, and *Nidigate* were Executed for Treason, and that without any exclamation in those days that they were executed for Religion; a late trick taken up only since the days of *Queen Elizabeth*, though no more reason for that Calumny now, than was then.

§ There were also Two Rebellions raised in the North the same Year against the King, and one in *Lincolnshire* 1537. for which Twelve were Executed 29 *March*, whereof Five were *Priests*, one *Abbot*, a *Suffragan Dr. Mackerel* the *Vicar* of *Louth* in *Lincolnshire*, and Two *Priests*. In the Year 1538. there was another rebellious commotion in *Somersetshire*. *Lawrence Cooke*, a *Prior* of *Dancalse*, *William Horne* a *Lay-Brother* of the *Charter-house*, with six others, were Executed for Treason. The same Year there was a new Rebellion in *Yorkshire*. Many more such good Works have we done, for which of them will you stone us, or deny us a tolleration, or liberty to do more.

By this short Survey without travelling beyond Seas, which would fill Volumes of like Presidents, its abundantly apparent to all that are not wilfully blind, that Papists themselves, even before Jesuitism was hatched, made it their usual practise to Rebel against their Princes, though of the same Faith and Religion with themselves, and can it then be reasonably expected, that they will ever be Loyal and Faithful to Protestants (in their account Heretick) Princes, especially now Jesuitisme is founded, established, nay vastly increased and advanced? so that indeed they are the only great *Apolloes* in the See of *Rome*, whose Doctrin it is to Excommunicate, depose, nay destroy

stroy Princes *quacumq; arte*, and that *uncontrollably* for that several Popes have decreed, that the Jesuits are Immediate Subjects only to the See of Rome, free and exempt from all other Jurisdictions whatsoever, and that the Institutions and Doctrins of the Jesuits must not be oppugned nor contradicted directly or indirectly, no not by way of Disputation or otherwise. *Spec. Jesuit.* 27. However let us see what have been their practises since Jesuitisme first sprung up, which was about the 31. Year of of H. the 8th. in whose time several Papists submitted to death, rather than they would quit the Popes Supremacy, and acknowledg the Kings: which yields certain demonstration of the impossibility of such so principled, being faithful Subjects to Protestant *Cæsars*, that own the Pope to be his and their Superiour.

In the Reign of King *Edward* the 6th. which was very short, and he himself a Minor, there were Rebellions and Commotions in *Somersetshire* and *Lincolnshire*; for which many were Executed, then in *Cornwall* and *Devon*, where above 4000 were Slain and taken Prisoners by *John Lord Russel*, Lord Privy Seal. Then they Rebelled in *Norfolk* and *Suffolk*, against whom Sir *John Dudley*, Earl of *Warwick*, went with an Army, and slew above 5000. and took their Ring Leader. About the same time 3090 rose in Rebellion in the *North* and *East-riding* of *Yorkshire*, but were suppressed by the Lord President. Amongst those Western Rebels *Humphrey Arundel* was Chief Leader, who amongst others, with 8 Priests, were taken and Executed therefore.

What were those but Church-men, that by their Doctrine in the Pulpit, and subscription of Hands to Traiterous Decrees, Embass'd the Two Daughters of H. 8.
both

both before and after the death of *Ed. 6.* for satisfaction to the Pride and Ambition of an aspiring Humour?

In the days of *Queen Mary*, though there were few Treasons committed, yet was there much Innocent Christian Blood shed: Concerning which I shall make this Observation and Comparison between the *Marian* and *Elizabethian* days

§ In *Queen Elizabeths* days the *Papists* put out many traitorous, infamous and lying Libels in sundry Languages, and reported in other *Princes Courts*, that she put a multitude of persons to torments and death, only for professing the Roman Catholick Religion, when in truth none of them were questioned for matters of Religion, but justly by order of Laws openly condemned as Traytors, for treasonable practises against Her Person and State, maintaining, and adhering to the *Pope*, the *Capital Enemy* of Her Majesty, and her Crown, who was not only the cause of several Rebellions in *England* and *Ireland*, but in one of *Ireland* did manifestly maintain at his own charge Commanders and Souldiers, under the *Banner of Rome*, against the *Queen*, so as no Enemy could do more, and that not not by force of new Laws, either for Religion, or against the *Popes* Supremacy, as the slanderous Libellers would have it seem to be; but by the Ancient Laws of the Realm made in *Edward* the Third's time, about the Year 1330. above 200. Years before, even when the *Popes* were suffered to have some *Authority-Ecclesiastical* in this Realm, as he had in other Countries.

They gave out also, that they dyed because they would not acknowledg Her the Supreme Head of the Church, which

which was a most apparent untruth, visibly to be contradicted by the very *Acts of Parliament*.

For at the beginning of Her Reign, that very Title was omitted in Her Style. And to make the matter seem more horrible and lamentable, they printed the particular names of all the persons, which by their own Catalogue did not exceed 60. to the Year 1583. whereof not above 30 *Priests*, nor above 5 Receivers and Harbourers, and for Religion not any one Executed : whereof not any one at all, till about the 12th. Year of Her Reign. And *J. W.* their own *Martirologist* for Her whole Reign, (which was above 44 Years) doth not reckon above 180. whereas in the short Reign of *Queen Mary*, which was little above 5 Years) there were by Imprisonment, Torments, Famine and Fire almost 400 destroyed, besides such as were secretly murdered in Prisons; and of that number above 20 that had been *Arch-Bishops*, *Bishops*, and *Principal Prelates* or Officers in the Church lamentably destroyed, and of Women above 60, and of Children above 40, and amongst the Women some great with Child, and one, out of whose Body the Child by Fire being expelled alive, was yet most barbarously thrown into the Fire again and burned : Examples Cruel beyond the Cruelty of Heathens.

§ It is further observable, that they which suffered in *Queen Maries* days, though they dyed constant unto, and professing the Protestant Religion, yet were there no traiterous Machinations nor Assassinations laid to their charge, nor did they ever at their deaths deny their lawful Queen, or maintain any of Her open and Forrein Enemies, or procure any Rebellion or Civil Wars, nor did

did Sow any Sedition in secret Corners, nor withdrew any of her Subjects from their obedience, as the Papists (being sworn Votaries to the Pope) did continually do against *Queen Elizabeth*, countenancing and avowing the *Popes Excommunications, Bulls*, and other publick Writings, denouncing the *Queen* not to be *Queen*, charging, and upon pain of Excommunication commanding all Her Subjects to depart from their Duties, and natural Allegiances, encouraging also, and authorizing all persons of all degrees in both Kingdoms to Rebel; and upon this Antichristian Warrant (contrary to all the Laws of God and Man, and nothing at all agreeable to a pastoral Officer) they sought by all ways and means to justify, and to put in Execution that traiterous Warrant of the *Popes Bull*. And yet of these kind of Offenders, as many of them as after their Condemnations on second and better thoughts were contented to renounce their former traiterous Assertions, so many were spared from Execution; such was Her Majesties clemency and unwillingness to have any Blood spilt without very urgent, just and necessary cause proceeding from themselves.

*Merits of Pa-
pists by their
own Confessi-
on.*

I must make this further observation, That in the days of *Queen Eliz* though the *Jesuits* and *Secular Priests* fell strangely foul one upon the other with black Pens and Mouths, with Language scarce to be matcht at *Pitch-batch* or *Billingsgate*; yet the Seculars commended highly the *Queens* clemency, and justified her proceedings against the traiterous *Jesuits*: Avowing, That they themselves, knowing what they did know, how under pretence of Religion the life of Her Majesty, and subversion of the Kingdom

Kingdom was aimed at, if they had been of Her Highness Council, they would have given their consent for the making of very strict and rigorous Laws, to the better suppressing, and preventing of such Jesuitical and wicked designments. Important Considerations, &c. f. 57. They did also complain even to the Pope and Cardinals, That the Jesuits were the Fire-brands of all Seditions: That by right or wrong, they did seek simply and absolutely the Monarchy of all England: That they were the causes of all the discords in England: That Fa. Holt did not *only* intend, but would indeed give wretched England in Conquest to himself, and his Favourites, and many other Complaints there were of this nature, Extracted out of the Memorials, and other Letters dated at Rome, 8. Novemb 1597. Relation of the faction at Wisbich 74 Though I say the Seculars were so violent against the Jesuits, and such stout Assertors of the Queens moderate dealing with the Papists; yet were some of them found guilty of like traiterous practices; so little are any of them to be trusted, for that though they have *Mel in ore*, yet have they *Fel in Corde*. Call to mind the great and serious Protestations that Watson the Priest made in his *Quodlibetical Questions*; That albeit he differed in Religion from that which was professed in the Church of England; yet if either Pope or Spaniard should seek by hostile means to invade his Countrey, he would willingly spend his substance; nay, his dearest Blood against any such as should attempt it: Yet he himself, with Clark his fellow Seminary, were the first that I read of that came to the Gallows for violating it; which considered together with what they confessed upon their apprehension, viz. That the Jesuits continually negotiated with Spain, preparing for a Forrein Aid, levied great

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*Sums of Money, bought Horses, Powder, Shot, Artillery, &c. and conveyed them secretly to their friends, wishing not to stir, but to be quiet till they heard from them, &c. These things, I say, considered, do argue, that Secular Priests and Jesuits, and those that favoured them, were all Traytors in Heart, though their malice one towards the other made them discover, and rayl, and libel each other both at home and abroad; which Queen Eliz. wisely considering, would not confide in them, notwithstanding all their books and promises, but by her Proclamations banished both one and the other: For in truth both Seculars and Jesuits, were in this like *Sampsons Foxes*, though they differed in many other things very bitterly, yet in this they joyned their Tayles, their main Ends, to be Fire-brands to kindle dissention, and withdraw her Subjects from her obedience, and to reconcile them to Rome: So as *Joab* kissed *Abner*, whilst he stab'd him, and as *Judas* kissed our Saviour, whilst he betrayed him to the *Pharises*: So these men pretended Loyalty by their Tongues and Pens, and yet acted traiterously by their Plots and Contrivances. What could they print more than they did? viz. *We are fully perswaded in our Consciences, and by Experience, That if the Catholicks had never sought by indirect means to have vexed Her Majesty with their designs against her Crown: If the Pope and the King of Spain had never plotted with the Duke of Norfolk, who was to have been the head of a Rebellion, if the Rebels in the North had never been heard of, if the Bull of Pius Quintus had never been known, if the Rebellion had never been justified: If neither Stukeley nor the Pope had attempted anything against Ireland. If Gregory the 13th. had not renewed the said Bull and Ex-*
*communi-**

communication : If the Jesuits had never come into England : If the Pope and King of Spain had not practised with the Duke of Guise for his attempt against Her Majesty : If Parsons, and the rest of the Jesuits, with other our Countrey-men beyond the Seas, had never been Agents in those traitorous and bloody designs of Throckmorton, Parry, Cullen, York, Williams, Squire and others : If they had not by their Treatises and Writings endeavoured to defame their Sovereign, and their own Countrey, labouring to have many of their Books translated into divers Languages, whereby to shew their *own* disloyalty : If Cardinal Allen and Parsons had not published the Renovation of the said Bull by Sixtus Quintus : If thereunto they had not added their scurrilous and unmanly Admonition, or rather most prophane Libel against Her Majesty : If they had not sought by false perswasions, and unghostly Arguments, to have allured the hearts of all Catholics from their allegiance : If the Pope had never been urged by them to have thrust the King of Spain into that barbarous Action against the Realm : If they themselves, with all the rest of that Generation, had not laboured greatly with the said King for the Conquest and Invasion of this Land by the Spaniards, who are known to be the cruelest Tyrants that live upon the Earth : If the Pope had not ordered Ridolphi to distribute 150000. Crowns to advance the attempt, whereof some was sent to Scotland, some to the Duke of Norfolk, & alias. And King Philip to send the Duke of Alva and his Forces into England to assist the Duke of Norfolk. If in all their whole proceedings they had not from time to time depraved, irritated and provoked both Her Majesty and State with those and many other such like their most ungodly and unchristian practises ; there had been

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no Specches amongst us of Racks and Torments, nor any cause to have used them, for none were ever vexed that way simply, for that he was either Priest or Catholick; but because they were suspected to have had their hands in some of the said most traitorous designs. And most assuredly the State would have loved us, or at least born with us, and we had been in much better condition than now we are. Important Considerations, &c. fo. 39, 40, 41. printed 1601. Furthermore, another in answer to a Letter of a Jesuited Gent. by A. C. fo. 89. complains of the Jesuits, averring, That Her Majesty is an Heretick, an Excommunicated Princess, and consequently to be deposed: What Jesabelling of her have I heard them use? What questioning whether no Jehu have subdued her? why yet she prospereth? why yet she Reigns? why yet she lives? what defaming her? what throwing Soil at her Picture? what avowing her Royal Lyons and Flower-de-luze no better worth than to serve for Signs to Bandy-houses? Thus do the Jesuits, and Jesuited use Her Majesty to my express knowledg, and worse, which for good manners I omit, fo. 90. nay, they sent one to me in the nature of an Engineer from beyond the Seas to perswade my assisting his firing the Queens Navy throughout England against the next years coming of another Spanish Armado, f. 90.

Was it not *Fa. Parsons* and *Fa. Creighton*, 'That
 F. 9. ' with much vehemency and bitterness contended
 ' for the disposing of the Crown of England, the one
 ' for the Lady *Infanta*, the other to his King of Scotland?
 ' Were they not Jesuits which plotted with the Duke of
 ' *Parma* for surpriseing, or stealing away of the Lady
 ' *Arabella*, and sending her into *Flanders*? who imploy-
 ' ed

ed the Messenger into *England* about that affair but *Fa. Holt Jesuit*? who but the same Jesuit was consenting with *Sir William Stanley* to the sending in of *Richard Hesketh* for soliciting *Ferdinando Earl of Darby* to rise against Her Majesty, and claim the Crown? was it not the same *Jesuit* that entertained *York and Young* in the Plot of firing Her Majesties Store-houses? that set on work *Mr. Francis Dickinson*, and others, to persuade Watermen to fly with Ships and all into the service of the *Spaniard*? f. 93. their Conspiracies were not confined to *England* only? but they were extended also to *Scotland*; whereupon were the Three Catholick Earls *Angus, Arrol and Huntley* convicted of High Treason by Act of Parliament about 1593. if not upon certain plots laid by *Fa. Creighton, Fa. Gourdin*, and upon hopes given them of succour from *Spain*? Why was the Lord of *Fentry* Executed but for the same designs imparted to him by *Fa. Ro. Abercronii* a Jesuit? Was it not the principal cause of *Fa. James Gordons* travel to *Rome* about the same time to sollicite the Pope and other Princes to assist the King of *Scots*, if he enterprize any thing either against *England*, or in his own Countrey, 93, 94.

And yet these matters will not be believed at this day by the Papists, though it be their own voluntary confession in several of their printed Books yet extant, Priests and Jesuits each deservedly accusing other of Treasons and Conspiracies against the Queen, Her Person, Crown and Dignity, with this difference only, that the Priests mostly, the Jesuits seldom acknowledged the Queens great favours and lenity towards them, the Queen had great reason to believe them both, not barely because

cause they peached one the other, but because thereof she really found the sad effects: And indeed because she and her Council did very wisely consider, that Papists some Centuries of Years before ever Jesuits were thought of, did universally incline unto and side with the Pope against their temporal Princes, usurping many great and exorbitant authorities and priviledges over them, whereof Histories are full; and therefore it was but high time that the Queen should by wholsom Laws inflicting moderate pains and mulcts provide against both one and the other.

Vide Important consider. f. 16, 17, 18. This is no small Bedrall of Treasons, Conspiracies, provocations, &c. and yet as many more they might have urged; nay to do the Secular-priests right, they have done it particularly *sparsim* both in this and divers others their Books, and also made large, very large acknowledgments of the Queens Bounty, Moderation and Clemency towards those Papists that were quiet and faithful, (a gratefulness that I have not found in any of the Jesuits) and in so doing they did the Queen but right; for from the year 1. *Eliz.* unto 11. Papists came to our Church and Service without scruple? so that for 10 years they made no Conscience, nor Doubt to Communicate with us in prayer: But when once the *Bull* of *Pius Quintus* (often called by the Queen *Impius Intus*) was published, wherein the Queen was accursed and deposed, ^{16.} and Her Subjects discharged of their obedience and Oaths of Fealty; yea cursed if they did obey Her: Then, and not till then, they refrained our Churches and Service, so that recusancy in them (the name of Recusant being never heard of until the 11. Year of *Eliz.*

as is evident by the very Acts of Parliament) is not for Religion, but in an acknowledgment of the Popes power, which was little regarded here, our famous Kings being never afraid of *Popes Bulls*, no not in the very midnight of Popery, as *Edward the Confessor*, *Henry I.* *Edward I.* *Rich. II.* *Henry IV.* *Henry V.* &c. And in the time of *Henry VII.* and in all their times the *Popes Legate* never passed *Calais*, but staid there, and came not to *England* until he had taken a solemn Oath to do nothing to the detriment of this Crown or State, (so Jealous were our Kings even in those days.) A shrewd sign, and a plain demonstration what their judgment is concerning the right of the Prince in respect of Regal power and place, there being nothing in our Liturgy that a Conscientious Papist might justly except against out of the Word of God ; but because the Pope had Excommunicated and Accursed, therefore forsooth, be it lawful or unlawful, they must obey the *Pope*, and disobey the *Queen* their incomparable Liege Lady. Now by reason of this *Bull* (the very bringing in whereof by a subject was adjudged Treason in the time of *Edward the I.*) the very foundation of all the ensuing Treasons, Rebellions, &c. And in *Edward the Third's* time the *Abbot of Tavestock* was fined at 500 Marks for receiving a *Bull* from *Rome*, wherein were but *aliqua verba regi & Coronæ sue prejudicialia*. One main Article in Parliament inforced for the the deprivation of *Richard II.* was, that he had by admitting *Bulls* from *Rome* inthralled the Crown of *England*, which was free from the *Pope*, and all other Forrein power. In *Edward the Third's* time there was a seisure of all the Temporalities of the *Bishops* of *Ely* and *Normich* for the publication

cation of a Bull against Hugh Earl of Chester. And the Bishop of Ely was Condemned of Felony by a Jury at the Kings-Bench, notwithstanding his bold challenge to be *unctus Dominus Frater Papæ*. The state of Romish Recusants became very miserable, being thereby ensnared in a lamentable Dilemma; for either they must be executed for Treason against the Queen if they^{11.} did resist, or be accursed by their Holy Father, if they did obey Her: But rather than the Pope and his Crew would loose the Design and Effect of his Bull, (which for ought I know is in force to this very day; for if the Pope will say, that it was not directed and intended against the Queen only; but that its force and efficacy extends still to her Successors. I am sure it must go for good Doctrin with them, if they will be true to their Oaths, Doctrins and Principles) he quickly found out a means to extricate them out of that miserable Condition wherein they were thereby involved, viz. A Dispensation from himself, which was afterwards reinforced by Gregory the 13th. that all Catholicks here might shew their outward Obedience to the Queen, *Ad redimendam vexationem & ad ostendendam externam obedientiam*; but with these cautions and limitations, *Rebus sic stantibus*, things so standing as they did. 2. *Donec publica Bullæ Executio fieri possit*: until they might grow into strength, until they were able to give the Queen an unavoidable Check-mate, that the publick execution of the said Bull might take place: And so much was confessed openly at the Barr by Garner, as before he had done under his own hand, for the better execution whereof the Pope granted *Faculties* to Rob. Persons and Edmond Campion then ready to go for England 14. April 1580.

1580. which *Hart* also confessed, *Perfida Gens!* A strange Generation of perfidious Men, whom no favours can oblige to be quiet and loyal. It was observed by Sir *Edw. Coke* Attorney General at the Tryal of the Powder Traytors, that since the Jesuits set foot in this Land, there never passed 4 Years without a most pestilent and pernicious Treason, tending ^{II. b.} to the subversion of the whole State: And was there ever any Prince that would endure, or not execute such persons within their Dominions as should deny him to be lawful King, or go about to withdraw his Subjects from his Allegiance, or incite them to assassinate, or to resist, or rebel against him? and withall endeavouring to justify it by their pens: Nay, by their deaths with strong presumption of meriting thereby? What possible hopes can there be of such Men enslaved to such Principles? Nay, what Prince under Heaven can think his State secure so long as every pettish Pope may without rhyme or reason pick a quarrel with him, whence a Citation, thence a Sentence, which either neglected, or not satisfied, infers Contumacy, which deprives the supposed Delinquent of that right which God gave, Conscience avows, and consent of Ages, and successive Generations hath fortified; and being declared an Heretick, the *Croy-sade* is published? The Words of the Canon strongly bent against the Crowne *Impereal* of *Hen. 4.* are not many, but very heavy and very fatal, and extensive to all Princes, and in *English* thus: *We observing the Statutes of our Holy Predecessors, do absolve those that are bound by Fidelity and Oath to persons Excommunicated from their Oath, and do forbid them to observe or keep their Fealty*

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towards them quousq; ipsi ad satisfactionem veniunt, till they come to yield satisfaction.

In this case I appeal to the judgment even of the Priests themselves, who confess, *That in all the Plots against Queen Eliz. none were more forward than many of the Priests were, but how many of them were so inclined and addicted the State knew not : In which Case, say they, there is no King or Prince in the World disgusting the See of Rome, and having either force or mettall in him, that would have indured us, but rather have utterly rooted us out of his Territories as Traitors and Rebels to him and his Countrey ; and therefore we may bless God that we live under so merciful a Prince, which had she been a Catholick, might be accounted the mirror of the World.* Import. Confid. fo. 16. There were sparks of Ingenuity in these their Acknowledgments ; but much more saucily writ those Emperor-like (Quaker-like, say I) Jesuits, Parsons and Creswel ; who in one of their Books spake thus to Her Majesty. *In the beginning of Thy Kingdom Thou didst deal something more gently with Catholicks, none were then urged by Thee, or pressed either to Thy Sect, or to the denial of their Faith. All things indeed did seem to proceed in a far milder course : No great Complaints were heard of : There were no extraordinary Contentions or Repugnancies : Some there were, that to please and gratifie you went to your Churches, &c. Ibid. f. 6.* And yet did Queen Eliz. not only not call into question Thousands that were capitally guilty of the pains of her Laws, but favoured many known Papists, professing Loyalty and Obedience to Her Majesty : None of which sort were for their contrary opinions in Religion prosecuted, or charged with any Crimes, or pains of Treason ; nor yet willingly

lingly searched in their Consciences for their contrary opinions that savoured not of Treason, and many even of those that were Executed would she have pardoned, if they would but have owned Her Regality, and defended Her Majesty against any Forrein Force, though coming, or procured from the Pope himself; An Example of Royal Clemency never to be matched in *Queen Maries* time.

And *John Lecey*, in defence of the *Petition Apologet.* presented to King *James* in July, 1604. confesseth, That *Queen Eliz.* both in person, and by Her Embassies abroad, did aver, That Her Will and Intention was not to punish Her Subjects for their Religion and Conscience, fo. 13.

It is also observable, That after the Sanguinary Laws were Enacted, that no Priest or Jesuit remaining here that had before these Acts taken Orders beyond Seas, and lived quietly, was ever called in question for his Religion. In all the Laws, though extorted from the *Queen* by so many Rebellions and Treasons, there was nothing that did reflect upon an *old quiet Queen Maries* Priest, or any that were Ordained within the Land by the *Romish Bishops* then surviving; so they were not over active, and busie in Treasons and Conspiracies. This also was such another Example of Royal favour as was not to be parallel'd in *Queen Maries* time. And yet its very remarkable, That the chieftest of all these, and the most of them had in the time of *Hen. 8. & Ed. 6.* either by preaching, writing, or arguing, taught all people to Condemn, yea to Abhor the Authority of the Pope; for which they had also yielded to both the said Kings the Title of Supreme Head, &c. and many of their Books and Sermons against the Popes Authority were printed both in

English and in Latin, to their great shame and reproach to change so often; but especially in prosecuting such as themselves had taught and established to hold the contrary: A sin near to the sin against the Holy Ghost. Just. Brit. f. 4, 5.

The Priests themselves confessed, that such of them as upon examination were found moderate, were not so hardly proceeded with in so much as 55. by the Laws liable to death, were in 1585. (when great mischiefs were in hand) only banished. A Regal Favour not to be parallel'd in *Queen Maries* days. *Import. Considerations, f. 29, 30.*

Having seen how Faithful and Loyal Papists have been to Princes of their own Religion; and also to *Edw. 6.* and *Queen Eliz.* Princes of a different profession, let us now see how faithful they have been to *King James* and his posterity.

Such were the deep, malicious, and early Councils and designs of Papists against our protestant Princes, and Reformation it self, (in the bud as they would have it) that they were not content by all open and secret Councils, Powers and Artifices imaginable, that *Rome, France, Spain, Catholick Princes, Priests and Jesuits* could contrive or possibly suggest to Assassine and destroy that incomparable Princess *Queen Eliz.* but in her days laid such a foundation and ground-work for future disturbances, ruine and destruction even to all her Successors, and to this Nation, and to the Protestant Religion, that hitherto it hath wrought, and is still working by undermining powers and policies, the effect whereof we feel even to this day, and so like to continue to all successive Generations, as long as the Seminaries and Jesui-

Jesuitism continue, whose Trade and Business it is to encourage themselves and others in mischiefs, and to Commune among themselves how they may privily lay snares. In the Year 1568. The English fugitive Priests assembling themselves at Doway by the design of William Allen of Oxon (the most learned amongst them) did Collegiate together in a common Colledge-like Discipline, to whom the Pope assigned a yearly pension. Afterwards being banished the Netherlands by Don Lewis Requesens the King of Spains Deputy : A like Seminary was erected at Rheims by the Guises the Queen of Scots Kinsmen ; and another at Rome by Gregory XIII. And afterwards another founded at Valledolid, that there might never want a successive Generation of Men of corrupt Minds , Heady , High-minded, despisers of Dominion , Idolatrous and Traiterous Priests to poison England with their false Doctrines, and traiterous principles.

Vide the Hope of Peace 20.

Camb. 216. 206.

In these Seminaries it was quickly defined, That the Pope hath by the Law of God fullness of power over the whole World, as well in Ecclesiastical as Temporal matters; and that he out of his fulness of power may Excommunicate Kings, and being Excommunicate, depose them, and absolve their Subjects from their Oaths of Allegiance. Then were divers Priests well instructed in such Principles and Doctrins sent into England. This done, divers traiterous Combinations and Conspiracies both Forreign and Domestick were plotted, as here, so elsewhere is related. Then the Jesuits on one side, and the Fugitive Noble-men and others on the other side, with different affections suggested unto Mary Queen of Scots

Camb. 297.

Scots such dangerous Councils, that the *Seculars* afterwards charged the *Jesuits*, as *procurers and Instruments of her death*. And the *Jesuits*, when they saw there was no hope of restoring the *Romish Religion* either by her, or *King James* her Son, began to forge a new and feigned Title in the succession of the Kingdom of *England* for the *Spaniard*, (so wonderful faithful were they to *King James*) and they sent into *England* (as *Pasquire* saith) one *Saimer*, a Man of their Society, to draw a party to the *Spaniards*, and to thrust the *Queen of Scots* forwards to divers dangerous practises, by telling her, That if she were refractory, neither she, nor her Son should Reign, (*most faithful Men still*) and by exciting the *Guises* her Kismen to new stirs against the *King of Navarre*, and the *Prince of Condey*, that they might not be able to aid her. This their faithfulness (such as it was) lasted not only before *King James* came to the Crown, but afterwards, as will e're long appear. Did not *Fa. Parsons* in *Spain* contest bitterly with *Fa. Creighton*, *Parsons* to settle the Crown on the *Infanta*, and *Creighton* on the *King of Scots*? Did not *Fa. Parsons*, with *Sir William Stanley*, thrust on *Hesket* to perswade *Ferdinando* Earl of *Darby* to Claim the Crown? Did not he perswade *York* and *Young* to fire Her Majesties Store-houses? Did not he perswade *Fr. Dickenson*, and others, to tempt Water-men to fly with Ships to the *Spaniards*? as hath been intimated before Dialogue 93.

Thus you see how many several Titles did they feign, and set up to set by *Q. Eliz.* from the Crown, and to set up *M. Q. of Scots*, whom they prompted and animated unto so many Contrivances of dangerous Consequences that brought

brought that *Princess* unto that sad *Catastrophe*, and consequently were the occasion thereof, and so confess'd in print by themselves? they left no stone unturned. *Paul* the 4th. would not acknowledg her, and why? Because, forsooth, this Kingdom was held in Fee of the Apostolick See; that she could not succeed being Illegitimate, and that it was a great boldness to assume the Name and Government without him, and therefore refused to hear Sir *Edward Kerne* her Ambassador.

All this, and more, was pretended to have been done in favour of that Admirable person *M. Queen* of *Scots*. But what think you would they have done, if the Tables had been turned? And *Q. Eliz.* had been an Illegitimate Papist; and *M. Q.* of *Scots* a Legitimate Protestant, would you then have been so zealous and industrious for the *Q. of Scots*? Certainly not! which is demonstrable by their Actings and Endeavours to hinder *King James* from the *English* Crown. And it is plain, that it was not Bastardy, but Heresie, *i. e.* for being a Protestant, that made their malice so implacable, and this is apparent by the *Bull* of *Pope Pius V.* Dated 25. *Febr.* 1570. in which there is not the least mention of Bastardy. No, No, Illegitimacy is not so monstrous a Gudgeon, but that it will easily be swallowed at *Rome*. *Gregory XIII.* had a Bastard, *James Buon Compagna*, and to him he gave *Ireland*, and impowred *Stewkely* with Men, Arms and Money to Conquer it for him. And *England* he gave to *Don John* the Emperors Bastard, (both admirable Catholicks without all peradventure) and gave him leave to Conquer it for himself. Christs brave Vicar! give that which was none of his own, or had any thing to do withall. But that *perverse Queen* had

no occasion to part with either on such ridiculous Nods. And his Successor *Sixtus Quintus* took no Notice at all of *King James*, proceeded against her with all his *Italian* Scarcrows, curst her afresh, and publisht a Croysade against her, and gave all her Dominions to *Philip II. King of Spain*, but forgot to give his Benedictions of Craft and Cunning to get them, and so they still remain vested in the hands of the right owners, and long may they so do, even till time shall be no more.

Now, if Romish zeal for *Qu. M. of Scots* had had its Rise and Original from her more rightful Title to the Crown of *England*, then it would have continued unto *King James* also; but their Actings being Diametrically opposite and contrary, it was visible to all the World, that it was Popery, not the Title that they contended so furiously for. And it was the common voice amongst the Jesuits of those days, That if *King James* would turn Catholick, they would follow him; but if not they would all die against him. *Watson Quodlib. p. 150.*

^{428.} The mutual love and amity that was between *Queen Elizabeth* and *King James*, his immovable constancy in Religion, the strict Laws made against *Jesuits*, and such kind of Men, the Execution of *Graham of Fentre*, the forwardest of all those that affected the *Spanish* party, the granting of Supreme Authority in matters Ecclesiastical to the *King* by the States, and the assotiations against the *Papists* did so quash all hope of restoring *Popery* in *England* and *Scotland*, that some of them in *England* which most of all favoured his Mothers Title began to project how to substitute some *English Papists* in the *Kingdom of England*, when they could not agree

agree upon a fit man of their own Number ; they cast their Eyes upon the *Earl of Essex*, (who never approved the putting of Men to death in the cause of Religion) feigning a Title from *Thomas of Woodstock*, *King Edward* the Third's Son, from whom he derived his Pedigree. Indeed rather for any Body then for *King James*, who they foresaw, would be *Malleus Hereticorum* ; such was their faithfulness to him ; as also witness the designs of *Gordon*, *Creighton*, *Abercromy Jesuits*, and others, plotting the ruine of *King James* of *Scotland*. And also the Two *Breues* sent by *Clement* the 8th. to exclude *King James* from the Inheritance of the Crown of *England* ; unless he would take an Oath to promote the *Roman Catholick Interest*. But the Fugitives favoured the *Infanta* of *Spain*, although they feared lest the *Queen* and the States would by Act of Parliament prevent it by offering an Oath to every one, and they held it sufficient, if they could set the *King* of *Scots* and the *Earl* of *Essex* at Enmity.

To which purpose a Book was Dedicated to *Essex* under the Counterfeit name of *Doleman*, but wrote by *Parsons*, *Cardinal Allen*, and *Sir Francis Inglefeild*, as was believed.

In this Book despising the right of Birth, they project, that the Antient Laws of the Land concerning Hereditary Succession to the Crown of *England*, are to be altered, that new Laws are to be brought in concerning Election ; That no man but a *Roman Catholick*, of ^{14. b.} Blood soever they be, is to be admitted King.

And was not this another piece of meritorious service to *King James*, like the rest no doubt, of those that went before, and of those that will follow ?

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They traduced most of the *Kings* of *England* as wrong possessors, and all in *England* of the *Blood-Royal*, as either *Illegitimate*, or incapable of the Crown. The most certain right of King *James* to the Crown of *England* they most unjustly sought to overthrow, and did by forged Devices most falsely Entitle thereunto the *Infanta Isabella* of *Spain*, because she was a Roman Catholick: Yea, they proceeded with that violence herein, that they compelled the *English* in the *Spanish* Seminaries (if they themselves are to be credited) to subscribe to the forged title of the *Infanta* therein set down, and exacted an Oath of the Students in the Seminaries to maintain the same brave Blade! They rested not in their Pens and Tongues, but prosecuted the same by Actions.

For *Thomas Winter*, as he himself confessed, and *Jesmund* a *Jesuit* being come into *Spain* from *Garnet*, and others of them privily plotted to cast off *Queen Eliz.* and exclude *James* King of *Scots* from his most just Title to the Crown of *England*.

Yet not long after, when King *James* was proclaimed, this Impudent *Parsons*, excused by Letters to a
 15. Friend of his, as proceeding not from a mind
 to do King *James* wrong, but out of an earnest
 24. desire to draw him to the Romish Religion, and
 he hoped he should be excused, for that these Injuries did
 not prejudice the King, because, forsooth, they failed of
 success.

As in the Year 1592. *Patrick Cullens* Treason, who was incited by Sir *William Stanley*, *Hugh Owen*, *Jaques Frances*, (a base *Laundress* Son, who said, That unless *Mrs. Elizabeth* be suddenly taken away, the State of
England

England is, and will be so settled, that all the Devils in Hell will not be able to prevail with it or shake it : (Hitherto a true Prophet, I hope will be so still.) And *Holt* the *Jesuit* (vvhho resolved to kill the Queen) vvas accompanied vvith a Book called *Philo-pater*, written for the abetting and warranting of such a Devilish Act in general by *Creswel* the *legier Jesuit* in *Spain* ; so was *Tesmunds* Treason accompanied with Two *Bulls* or *Breues* from *Pope Clement* the 8th. when the *Queen* was full of days, and infirm, one to the *Clergy*, the other to the *Laiety* unto *H. Garnet* superior to the *Jesuits* in *England*, which as they were sent privily, so were they kept very closely, and Communicated unto very few. The tenor and purport of them was, that they should admit no Man how near soever in B'ood for *King* after the *Queens* death, unless he would not only tollerate the Roman Catholick Religion, but also promote the same vvith his whole might, and undertake by Oath, according to the manner of his Ancestors to perform the same, which in true understanding was directly to exclude *King James* and his Family from the Crown. These *Bulls* came forth upon the aforesaid negotiation of *Tho. Winter* in *Spain*, at what time an Army should shortly after have been sent to Invade the Land, and this was to be put in execution *Quandocumq; contingeret miseram illam feminam ex hac vita excedere*, when ever it should happen that that wretched Woman (so pleased the High-^{16. b.} Priest of *Rome* to call the *Queen* the greatest of Women, *cujus memoria semper erit in benedictione*) should depart this life. Of these *Bulls* also within Two Years after was begot that dreadful roaring Monster, the Powder Treason. Their Force and Vertue was not confined

with *Tweed*, but extended it self also into *Scotland*. For the Sword was prepared there also at the same time by the *Rethuens* Brethren, to take away King *James's* life; who boiling with revenge for their fathers death, the *Earl Gowry* by Law in the Kings nonage, by a Wile inticed the King (to whom they were much engaged) into their House most wickedly appointed him to the slaughter, had not God the Protector of Kings prevented it by the help of *John Ramsey* and *Thomas Areskin*, and turned it upon the heads of the Authors.

Having thus summarily declared the good intentions, and faithful Service the Papists performed towards *James 6th. King of Scotland*, whilst he stood the next and undoubted Heir apparent to the Crown of *England*, before he came to be *King* thereof. I will now shew you one other great Plat-form and design of theirs, for the ruine of this Nation, and then proceed to shew you how faithful they were to *King James* after he came to be *King of England*, and have been since unto his Son and Grandson.

^{16.} The Seminaries being thus founded and established in divers places, and at *Vallodolid* by the procurement of *Parsons*, that Arch-Traytor, who for his uncessant Romish Contrivances had by this time got great Interest in *Rome* and *Spain*, that in them they might consult and act how to bring to pass their grand design of erecting their *universal spiritual Monarchy* for *Rome*, *Spain* and *Jesuitism*, and a seeming Title being made out by his Book of Titles, or Succession of the Crown of *England* to the *Infanta*: He then in another Book, called *A Memorial for Reformation, or High-Court or Council of Reformation of England*, written at *Sevil* 1596. (of which he

he was so fond, that he kept it like a precious Jewel, as close in his bosom as the *Dukes* ^{An Answer to a Jesuited Gent.} of *Florence* are said to keep *Tully de re publica*, vvhich not all the World have but themselves, and laboured all he could to have it read in the Refectaries at *Rome*, he there lays a secret Snare for our ruine by a Plat-form, to vvork insensibly the Alteration of our Government, by bringing it to a popularity, (and howv near it vvas brought to effect in these late times by Papists, (as some Write) under the Title of *Levellers*, *Agitators*, *Independents*, *Fifth Monarchy Men*, *Quakers*, &c. vvho are but Badgers, Working Holes for the Foxes, the Jesuits) vvill be obvious to every intelligent Reader. In this Book it is designed, that no Religious Order should resort into *England*, or be permitted to live vvithin its Dominions, but *Jesuits* and *Capuchins*. That all *Abbey*, and *Church Lands*, and those of *Colledges*, *Parsonages*, *Bishops*, *Vicarages*, *Monasteries*, *Nunneries*, *Frieries*, &c. must be no longer in their Hands, but must be brought into a publick Exchequer, under the Government of *Four Jesuits*, and *Two Secular Priests* to be chosen by the *General* and *Provincial Jesuits*, vvho vvare to allowv the *Bishops*, *Parsons*, *Vicars*, &c. Stipends and Pensions as *Bishops*, *Suffragans*, and *Mont Seigniors* had in other Catholick Countries, all the rest must be employed in Pious Uses, *pro ut*, &c. vvithout rendring an Account. They prescribed Rules of Living for the *Lords Temporal*, and other the Nobility and Gentry, vvhat Retinue they vvould keep, howv much should be allowed them to spend yearly, and vvhat diet they should keep at their Tables : That *Magna Charta* should be burnt, the manner

ner of holding Lands in *Fee simple, Fee-tail, Frank-Almanige &c.* by *Kings Service, Soccage, or Villenage*, should all be brought into *Villany, Scoggery, and Popularity*; the Common Laws to be wholly annihilated and destroyed; and *Cæsars civil Imperials* brought into this *Utopian Spiritual Monarchy*. *Quodlibets* 92, 95. And the Reasons are given in these *Quodlibats*, viz. *For that the state of the Crown and Kingdom by the Common Laws is so strongly settled, as whilst they continue, the Jesuits see not how they can work their Wills. He hath also set down a Course how all Men may shake off Authority at their pleasures: And this Stratagem is, how the Common people may be inveigled and seduced to conceit to themselves such a liberty and prerogative, as that it may be lawful for them, when they think meet, to place and displace Kings and Princes,*

as Men may do their Tenants at Will, Hirelings; or
 17. *ordinary Servants.* 286. Princes had need be fond of such Subjects, and account them their best Friends.

Having thus acquainted you with the Plat-form laid long since deep in Council for our Ruine; I leave to all Contemporaries of these late Rebellious Anarchical times, to judg how much of this Train hath taken Fire, and how much of the substance of this Plot hath been put in Execution, and how near the whole design was like to have taken Effect, when the Assembly Elected only by the Army Officers on the 20th. of August 1653. (as the Diurnals printed) they ordered there should be a Committee selected to consider a new Body of the Law, for the Government of this Common Wealth, who were to new mould the whole Body of the Law. and is not this according to *T. F. Parsons* Plat-form? He that would know more of it must read the Book it self,

self, (which is still in great esteem amongst them) or because that is rare, he may read a Book of the same Parsons, Entituled, *A manifestation of the folly and bad spirit of the secular Priests*; wherein this Memorial is owned by him, and Analysed and Excused from f. 55. to 64. or *W. Clark a Roman Priest* his Answer to the *Manifestation*, Entituled, *A Reply unto a certain Libel, lately set forth by Fa. Parsons p. 74, &c. or Watsons Quodlibets, p. 92, 95,* together with a Reply to a brief Apology, and several other Books, which above 60 Years ago the Priests wrote against the Jesuits, and the Jesuits against the Priests, whereby the Reader may in *transitu*, besides all this, perceive that there be as many, and as great differences between them, as among Protestants. *Smiths* Preface to the Apology f. 12. See also *Contzen* the *Mogentine Jesuit*, f. 2 c. 18. of his *Politicks* and *Campanella* in his *Monarchia Hispan*, The Jesuits now seem to drive another design all the World over, *viz.* as they have one Ecclesiastical or Universal Monarch; so to set up a temporal universal Monarch, which *Eul. Postellus* attributes to *Terra sancta, cui Gallia ob primariam orbis nomen & jus substituitur eo quod Ambae toti orbi legem sunt daturae.*

I now proceed to shew you how faithful the Papists were to the Crown of *England*, after King *James* came to it.

The first Meritorious Act towards King *James* was to calumniate him with a breach of promise, as made to some of them before he came into *England* for a Tolleration of their Religion, which now he did deny to perform, which had this intended double mischief in it, *viz.* That it should bring an *Odiu*m upon him from the
Pro.

Protestants for making such a promise, and the like from the *Papists* for the breaking of it. And unto whom should this promise be made but unto that *Arch-traitor Percy*, and to that false *Priest, Watson*, both afterwards found in other Treasons, for which being condemned, *Watson* confessed to the *Earl of Northampton* (purposely sent by the *King* to examine him who was the first first Author of that false report) at *Winchester*, a day or Two before he was Executed, (at which time no man is presumed to lye) that he never could receive any
 17. b. *spark of Comfort* touching ease of Conscience to Catholicks from His Majesty, how unjustly soever the World had made him Author of that Scandal ; though withall he added, how unwilling he had been to declare to his Fellows how averse the King shewed him in his own Words, lest over great discouragement might render them desperate. The like did *Percy* (another desperate Traitor) aver after his return out of *Scotland*, both before and after the *Queens* death, that in the point of Conscience he found the Kings intent, and final purpose to be peremptory. Proceedings against Traitors, 182. A. 6. & 45. 6. 46.

The like slander and Scandal was raised upon the King by the Lord of *Belmerinoth* his *Scotish Secretary*, by sending the Pope Word that *King James* would become his obedient Son, who afterwards being Arraigned, acknowledged his offence in devising Letters, and sending them to *Rome*, which himself got cunningly Signed in shuffling them in amongst others ; His Majesty being utterly ignorant of the Contents. *Speed.* 917.

Another

Another faithful service towards *King James* his Person, Crown and Posterity, was plotted by *Watson* and *Clark*, Two Secular *Italianated Priests*, who drew others of the Nobility and Gentry into their Hellish Confederacy, as Lord *Cobham*, Lord *Gray*, of *Wilton*, Sir *Walter Raleigh*, Lord *Warden* of the *Stanneries*, Sir *Griffin Markham*, Sir *Edward Parham*, *George Brooke*, and others; their design was to have surpris'd the Kings person, and his Son *Prince H.* to have kept them prisoners in the *Tower*, or in *Dover Castle*, and there by violence to obtain their Ends, viz. A Tolleration of Religion, and a removal of evil Councillors, or to put some other projects in Execution, and then to obtain their Pardons. *Watson* to have been *Lord Chancellor*, *Lord Gray* Earl-Marshal of *England*, *George Brooke* 18.
Lord *Treasurer*, Sir *Griffin Markham* Secretary, &c. Thus did they divide the Bears-skin, which is not yet caught, though the same Generation in all probability be still in hot pursuit of the same Quarry, viz. A Tolleration and Change of Religion in the transferring of all Crowns from *Protestant* to *Popish Princes* and Government, according to *Parsons* and *Campanella's* Plat-form. Of those Confederates only Sir *William Parham* was acquitted, and Three only Executed, viz. *George Brooke*, *Clark*, and *Watson*, who had taught equivocating; and to avoid his other solemn protestations both by Word and Writing, that the Act was lawful, being done before his Coronation, for that the King was no King before he was Anointed, and the Crown solemnly set on his Head.

By this we may conclude, that there is no trust to be reposed in Papists of any Order. What Man in the
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World could profess and publish to all the World in Writing more obedience and faithfulness to a *Prince* than *Watson* did to *Queen Eliz.* most fiercely and bitterly blaming the *Jesuits* for their iterated and re-iterated Treasons and Rebellions against her, and for creating disturbances in all the states of the World where they are. As he lived to see, so I hope he lived to repent of his sin and error ; for he left this brand and suspicion on the *Jesuitical Order* at his death, that *they in revenge had cunningly and covertly drawn him into this Action, which brought him into this shameful End.*

§ What shall I say more? *Vox faucibus hæret.*
 18. b. 31. I am now come to that *monstrum horrendum, Informe, Ingens cui Lumen Ademptum*, unto *Guy Fawkes* and his dark Lanthorn, that never to be parallel'd Gunpowder-Treason, in which I will say with the Grave Senator, *repertum est hodierno die facinus quod nec Poeta fingere, nec Historia sonare, nec Minus Imitare poterit.* This plot of plots is yet so fresh in memory, and so well known all the World over, that I will not enter into the particulars of it, though there are some so *desperately Jesuited*, that either out of simplicity, or Impudence will not confess the truth thereof, others extenuate it, by saying, they were only a few discontented persons, desperate in Estate, or base, or not settled in their Wits, without Religion, Habitation, Credit, Means or Hope, and as our Apologizer for Catholicks f. 5. *A few Desperadoes.* But most certain it is, that they were Gentlemen of good Houses, of excellent parts, and of Competent Fortunes. Besides that, *Percy* was of the House of *Northumberland*, *Sir William Stanley*, (who principally imployed *Fawkes* into *Spain*) and *John Talbot* of *Grafton*, both of great
 and

and Honourable Families ; others say , That there was never a Religious Man in this Action, which is no truer than the other. Whoever yet knew a Treason without a *Romish Priest*? In this there were many, Three of them *Legiers* and States-men, *Henry Garnet* alias *Waller*, superior of the Jesuits Legier here in *England*, *T. F. Creswel* Legier Jesuit in *Spain*, *Fa. Baldwin* Legier in *Flanders*, as *Parsons* at *Rome*, besides their Itinerant or Curlory Men, as *Gerrard*, *Oswald*, *Tesmond* alias *Greenway*, *Hamond*, *Hall*, and other Jesuits. *Proceedings* 27, 18.

Others of them condemn it now, that happily ^{19.} would have commended it, it had taken effect, *Prosperum Scetus virtus vocatur*, would have been a good Axiom then ; such Hellish Actions being of their Nature and Number, *quæ non Laudantur nisi peracta*. Now against whom was this Hellish Plot contrived (not to name Parliament , Council , Nobility , Gentry , &c.) but against *King James*, that peaceable obliging Prince, who had sought all Mild and Royal means possible to have reduced them unto a quiet, peaceable, and Loyal Temper, and yet even *1 Jac.* when His Majesty used so great lenity towards Recusants in that by the space of a whole Year and Four Months, he took no penalty due by Statute of them. For at the time of *Watsons* Treason, when some of the greatest Recusants were convented at *Hampton-Court*, and not found *Participes Criminis*, were presently dismissed, with incouragement, favour and promise, that those mean profits which had accrued to His Majesty, since His coming to the Crown, for their Recusancy, should be forgiven to those who had kept themselves free from all Conspiracies : Nay, so far was His Majesty from severity, nay from discriminating, that

he indifferently Honoured all with Advancement and favours. And were they at all Reclaimed by this? Nothing less; for at that very time they gave out, That the King would deal rigorously with them, designedly to keep up the Hearts of Catholicks against him, for that end indeed they had more Treasons then hatching against him before they saw his Face in *England*, and all grounded on those Two Papal Breves? For in *March*

19. b. 1603. *Garnet* complained to *Catesby*, That the King had broken his promise with the Catholicks: And in *September* following, *Catesby* making a grievous complaint to *Thomas Percy*, That contrary to their Expectations His Majesty both did hold, and was like continually to run the same course which before the *Queen* had held, *Percy* presently breaks forth into this Devilish Speech, *That there was no way but to kill the King, which he would undertake to do; but Catesby cunningly replied, No Tom; Thou shalt not adventure thy self to so small purpose: If thou wilt be a Traytor, there is a Plot to greater advantage; and such a one as can never be discovered, viz. thereby meaning the Powder-Treason.*

How impudently soever this is now Extenuated, nay denied by some Papists; yet *Johannes Barclaius* a French Catholick, wrote the History of it, under the Title of *Conspiratio Anglicana*, the very same Month it was discovered, viz. *Novemb. 1605.* where he thus brands it. *Ingens, Atrox, horridum facinus, quale nec Antiquitas vidit, & egre posteri credent: Deniq; velut omnium flagitiorum compendium in hanc diem fortuna contulit. So matchless and horrid a villany, that our Fore-fathers never saw the like, and wick future Ages will hardly believe, it being the very Quintessence and Compendium of all the villanies*

villanies that the Sun yet ever saw; (Christs passion excepted.)

Which History he improves to this Axiome. *Sæpe Divinitatis opera hæc sunt ut Furias in ipso jam successu securas subito vitio excipiat: Ne vel unquam improbis timor, vel spes absit calamitosæ virtuti.* When they shall say peace and safety; then sudden destruction cometh upon them, as Travel upon a Woman with Child, and they shall not escape, 1 Thes. 5. 3. Neither doth God ever leave the wicked without fear, nor distressed righteous without hope. This pitiful politick device of theirs is so improbable, and looks so Jewish, that I can resemble it to no other. Though Pilate by the Advice of the Chief Priests and Pharisees, made the Sepulchre wherein Christs Body was laid sure, by stealing the Stone, and setting a Watch and Guard of Souldiers, lest His Disciples should come by night and steal Him away; and though His Resurrection was made unquestionable by an Earth-quake, and by the rowling back of the Stone from the Door by an Angel descending from Heaven, and sitting upon it, whose Countenance was like Lightning, and his Raiment White as Snow; so that for fear of him the Keepers did shake, and became as dead men; yet when some of the Watch had shewed unto the Chief Priests all the things that were done, yet so hard of belief were they, that they assembled with the Elders, and having taken Council, they gave large Money unto the Souldiers, to say, His Disciples came by night and stole him away whilst we slept, and if this come to the Governors Ears, we'll perswade him, and secure you; so they took the Money, and did as they were taught, which saying is commonly reported among the Jews Mat. 28. until this day. And if Brows of Brasse, and Brazen Faces

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can prevail, the 5th. of *November* shall no more be believed by them another Age, than Pope *Joane* is now.

Had these kind of Men had any spark of Loyalty, or Gratitude in their Hearts, it had been impossible they should ever have plotted, and conspired so desperately against so mild and gracious a Prince as *King James* was, and who had sought their quiet and safety by many obliging means. Did not he bestow many Honours on many Catholics? Did not he allow them free Access both to his Court, and to his Person, not only on just occasions, but for their comfort, and at their pleasure, though he was not ignorant, that the *Jesuits* had been tampering with the Catholics, as well to dissuade them from the Acceptance of His Majesty at his first coming, alledging, that *they ought rather to die, than to admit of an Heretick* (for so they termed His Majesty) *to the Crown*: And that they might not under pain of Excommunication accept of any but of a Catholic for their

^{20.} *Sovereign*: as also to dissuade Catholics from their Loyalty after he was King? Did he not open the Gates of Justice indifferently to Protestants, and Catholics alike? Was his predecessor so confident in the fidelity of any Catholics, as to imploy them to Foreign Princes in Embassie? Would she have called the Chief Catholics to her Council Board, that upon their laying open their just complaints, they might have redress with favour? Did not Recusants in his days that were in Arrear compound with a Commission directed only to that end, almost for what term, and at what rates they might best satisfy? Did he not put them in possession of their whole Estates drawn out of the Farmers

hands upon due proof made of spoil, without further command of any other Contribution or Taxation than the Laws limited? Did he not give order for the punishing of Informers and Messengers, that preyed upon the prostrate Fortunes of Recusants, with harder measure than the Justice of the State Warranted? Was he not pleased in the General Pardon granted at the close of the Parliament; that *Priests* and *Jesuits* should be comprised in the List, and among them both *Garuet* and *Greenwell*, who in recompence whereof were shortly after pleased, that so Royal a Dispenser of Grace and Bounty towards them, should be blown up by their *Bontefeaux*? Had they not greater freedom than formerly in their own Countries, and to serve what Prince or State abroad that they pleased, to travel when and where they pleased, without yielding an account at their return? Did ever any Magistrate in cold ^{20. b. 35.} Blood proceed against a *Priest*, that for want of means to procure a pardon had been kept in prison since the time of the Queens decease? By all which, and much more that might be said, it fully appears, That *King James* was no hard Master, reaping where he had not sowed, and gathering where he had not strowed; nor yet Revengeful, who though he was to have been blown up after all these Favours and Liberties conferred on them, still continued, I might say increased them, (notwithstanding that horrid and matchless Conspiracie) even to his dying day, with as much Indulgence and Favour as he could without Offence or Scandal to the tender Consciences of his own Church, which as he ought, so he did chiefly regard.

§ Neither

§ Neither were *King James* his Favours con-
^{21.} fined to the *Papists* of *Great Britain* only, but
 were extended also to those never to be obliged Catho-
 licks in *Ireland*; For he resolved not to take any advan-
 tage of great Forfeitures and Confiscations, which he
 was most justly Entitled unto by *Tyrone's* Rebellion; but
 out of his Royal Bounty restored all the Natives to the
 Intire possession of their own Lands, in hope this would
 for ever have engaged their Obedience to him and his at
 least, if not unto the Crown of *England*: And yet he
 had not Reigned 6 Years e're the Earl of *Tyrone*, (not
 long before obliged by the Queen, with Titles of Ho-
 nour, great store of Lands, Commands of Horse and
 Foot in her pay) was designing afresh the raising of a-
 nother Rebellion, into which he easily drew the whole
 Province of *Ulster* then entirely at his Devotion: But
 his Design being prevented, he with his chief Adherents
 fled into *Spain*, (from whence he never returned) which
 impious and ungrateful Act of his, and his Adhe-
 rents, rendred them justly suspected to be Irreconcila-
 ble to a Protestant Prince, which forced the King to
 cause their persons to be attainted, their Lands to be seiz-
 ed, those Six Countreies within the Province of *Ulster* to
 be Surveyed, &c. And the same course to be taken
 likewise in *Lemster*, where the *Irish* had made Incursi-
 ons, and violently repelled the Old *English*. And
 though the King was by due course of Law justly Enti-
 tuled to all their vvhole Estates there; yet vvas he gra-
 tiously pleased to take but $\frac{1}{3}$ part of their Lands, vvhich
 coming to *Brittish* undertakers, made them to flourish
^{21. b.} vvvith costly Buildings, and vvvith all manner of
 Improvements; so that the very *Irish* seemed
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to be very much satisfied with the flourishing, and peaceable Condition of the whole Kingdom, and yet could not Acquiesce therein; but Rebel they must against King *Charles* the Son, who besides many other Favours and Connivances, had so far gratified the Natives *Anno* 1640. that he grants unto the Commissioners, then sent unto him out of *Ireland*, the *Act of Limitations*, (so vehemently desired by the Natives) and the Act for the rilinguishment of His Majesties Right and Title to the Four Counties in *Connaught* : Besides, at this time the Papists privately enjoyed the exercise of their Religion throughout the whole Kingdom by the Indulgence, and Connivance of the late Governours, they having their Titular *Arch-Bishops*, *Bishops*, *Deans*, *Abbots*, &c. who all lived freely, though obscurely, yet without controll, and exercised a voluntary Jurisdiction, Multitudes of *Priests*, *Jesuits* and *Friars* returning out of *Spain* and *Ialy*, where the *Irish* Natives that way devoted were thither sent for Education, and now returned, lived in the chief Towns and Villages, and in the Houses of the Nobility and Gentry, exercising their Religious Rites and Ceremonies, none of the severer Laws being put in Execution, whereby great penalties were to be inflicted on Transgressors in that kind.

Were they ever the more faithful for these great Indulgencies? nothing less! For in *August* 1641. (after about forty years peace) the Popish party in both House of Parliament then sitting in *Dublin*, grew so insolent, as being scarce compatible with the present peaceable Government, they were forc'd to adjourn for 3 Months, before which time, *viz*, 23. *Octob.* 1641. they brake out into that detestable and desperate Rebellion, as is

not to be matcht in any Story, wherein, in less than Two Years they murdered in cold Blood above 200000. *En-*

^{22.} *glish* Protestants, destroyed some other ways, and expelled out of their Habitations; nay moreover, they threatned to burn Dublin, destroy all Records and Monuments of the English Government, to make Laws against speaking English, and that all names given by English to places should be abolished, and the Antient names restored. And was not this also a great demonstration of their Faithfulness to the King and Crown of England.

Let every man judg as he sees cause how faithfully they requited King *Charles* the first for his favours towards them, which were many and great, which I will not here enumerate, it being super-abundantly done already in print in divers Pamphlets, though I fear with no good intention towards that glorious Martyr, but rather to raise an *Odium* towards him from some of his weaker Subjects, willing happily for other ends to be so seduced, many whereof I hope have lived to see and consider that his pious life and death gave a just contradiction to those false Imputations and Jealousies. And yet I must not forget one remarkable kindness of his (who loved not to punish scrupulous, peaceable Consciences sanguinarily) towards Papists, who being sent unto by both Houses of Parliament *Anno* 1640. for the Execution of *John Goodman*, a Condemned Priest, did in answer to them 3. *Febr.* 1640. own that he had reprieved him not without giving them great reasons for his so doing, viz. *For that neither his Father, nor yet Queen Eliz. did ever avow, that any Priest in their times was Executed meerly for Religion; and therefore did remit this particular cause to both the Heresies, cautionat-*

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ing them withall, That happily his Execution might seem a severity in other States, and might draw in-^{2. b.} conveniences on his Subjects in other Countries, and therefore held himself discharged from all inconveniences, that might ensue upon his Execution. And this did he notwithstanding the Popes Directions unto the then Superior of the Catholicks in England, Anno 1638. were expressly to command them suddenly to desist from making such offers of Men towards the Northern Expedition then under consideration, as we hear they have done little to the Advantage of their Discretion, and that they be not more forward with Money, than what Law and Duty enjoyns them to pay.

§ Such was the kindness and faithfulness of those Irish Papists to the King and Crown of England, that indeed they did rise, I must needs say, most Catholickly in Rebellion against both from all parts of the Kingdom, designing thereby to monopolize the whole Government of that Kingdom into their own hands, (exclusive of the King, if several Oaths are to be credited, published by the Kings Warrant) to enjoy the publick profession of their Idolatrous Religion, and to Expell all the English, by whose protection, countenance, favours and purses that Kingdom was so beautified and enriched, as it then was, and is at this day, though now by them miserably peyorated by that Intestine War raised by themselves in the midst of their happy enjoyments, and that without any provocation, ground or colour against the King, as himself expressed under his Great Seal : To this give Testimony those early instructions privately sent over into England by the Lord Dillon of Costeloe, presently after the breaking out of the Rebellion by the Remonstrance of the County of Long-

ford pretended about the same time to the Lords Justices by the same Lord *Dillon*, as also by their frame of their new Common-Wealth found in Sir *John Dungans*, house not far from *Dublin*, and sent up thither out of *Connaught* to be communicated to those of *Leinster*, the sum of which, and other such like, is summ'd up, and may be seen to have that purport in the *Irish* Rebellion, written by Sir *John Temple*, f. 80, 81, 82.

§ Indeed if the *Irish* Papists had been so Loyal^{23.} and Faithful, as they now boast themselves to have been: Nay, had they had the least spark of gratitude for that King, who had disobliged so many by obliging them so much, they would never in his distresses have capitulated so severely, and on the Swords point with him, nor have held him to such hard terms as they did in all their Treatises, which they used only as Stratagems to Trapan, not to serve His Majesty: For in the Year 1643. when a Cessation was concluded with them by the Kings Authority, and both *English* and *Irish* Engaged by Articles to Transport their Armies to *England* for His Majesties Service; the *English* did it, the *Irish* only pretended they would do it when the *English* were gone, and then according to one of their old Maxims *Nulla fides servanda cum Hereticis*, they plotted and attempted the ruine of the small Remnant of *English* left behind in *Munster*, where the Lord *Inchiquin* commanding by the Kings Commission, and the *English* with him were necessitated to stand on their own defence against the Popish Army, *Orery* 25.

Though in the Year 1645. the Earl of *Glamorgan* gave as Advantageous terms as they could ask, and condescended to such hard and dishonourable propositions on
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the Kings part, as the then *Marquess* now *Duke* of *Ormond* in Justice and Honour neither could nor would condescend unto; and though the Commissions of the confederate Catholics solemnly engaged the public Faith for the performance of them; one Article whereof was, That they should send 10000. to serve His Majesty &c. yet did they not in due time perform their plighted Troath herein, which was a great disservice to His Majesty: In which slender performance of theirs, they could have no other end than thereby to render the Rebels in *England* more irreconcilable to His Majesty, that so that War might be kept up, that they might the better gain by Fishing in those troubled Waters; so that they well hoped to give Law to both.

23. b.

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It was the constant observation of the Protestant Army there, that the lower and more unfortunate the King was in his successes in *England*, the higher were the demands of the *Irish*; for the Truth is, how Loyal and dutiful soever their pretences were towards the King; yet their design was to set up for the *Pope*, and the establishing the Romish Religion, and erecting its Spiritual Monarchy at least, if not a Temporal with it.

The *Arch-Bishop* of *Luum* was a principal Agent in the *Irish* Wars, and of the Supreme Council of *Kilkenny*. He attended the Army about this time to visit his Diocess, and to put in Execution an Order for the Arrears of his Bishoprick granted to him from the Council at *Kilkenny*, which Order, together with the *Popes Bull*, and several other Letters of Correspondence between him and his Agents from *Rome*, *Paris*, and several parts of *Ireland* were found about him, whereby it did appear,

appear, that the *Pope* would not at the first engage himself in sending of a *Nuntio* for *Ireland*, till the *Irish* Agents had fully satisfied him, that the Establishment of the *Catholick* Religion was a thing feasible and attainable in that Kingdom; in which being satisfied, he was content to sollicite their cause with *Florence* and *Venice* &c. and also to delegate *Farmano* his *Nuntio* to attend the Kingdom, who after some delays in *France*, was at last posted from thence by express Order from the *Pope*, and he arrived at the River of *Kilmore* in a Frigate of 21 Guns in *October*, with 26 *Italians* of his Retinue, *Secretary Belinges*, and divers *Regular* and *Secular Priests*, and also with great Supplies, (for the service of the King no doubt) as 2000 *Muskets*, 4000 *Bandoliers*, 2000 *Swords*, 500 *Petronells*, and 20000 *l.* of *Powder*, all which arrived at *Brooke-Haven* the same Month, together with 5 or 6 *Deskes* or *Small Trunks* of *Spanish Gold*; how far all those *Popish Auxiliaries* conducted to the *Kings* service, and the *Protestant Interest*, I leave to all *Contemporaries* to judge.

As in the year 1645. so in that Year 1646. after a peace concluded with them they treacherously attempted to cut off the *Lord Lieutenant*, and his Army with him, who marched out of *Dublin* on security and confidence of that peace. The same year the Council and Congregation of the *Confederate Catholics* of *Ireland* obliged their *General Preston* by a solemn Oath to exercise all Arts of Hostility against the *Lord Marquess of Ormond*, (the *Kings Vice-gerent*) and his Party, and to help and advise with Council, and assist in that service the *Lord General*, and *Ulster*, employed in the same Expedition.

In

In the Year 1647. from Kilkenny 18. January, the General Assembly of the Confederate Catholicks of Ireland employed Commissioners to Rome, France and Spain, to invite a Forrein power into Ireland. To Rome they sent their *Titular Bishop of Ferns*, and *Nicholas Plunket Esq;* (Knighted there by the Pope for his good service therein) to declare, that they raised Arms for the freedom of the Catholick Religion, which are their own words in the Third Article of those their Instructions. (*Orerey*) This is consonant to the Oath framed the same Year with some Addition to what had formerly been taken by the said General Assembly, and pressed on all sorts of people under pain of high Treason, which Oath enjoyns the maintenance of these ensuing Propositions. 1. *That the Roman Catholicks, both Clergy and Laity in their severall Capacities, have the free and publick exercise of the Roman Catholick Religion and Function throughout the Kingdom, in as full lustre and splendour as it was in the Reign of Hen. VII. or any other Catholick King, his Predecessors Kings of England, and Lords of Ireland, either in Ireland or in England.* 2. *That the Sec-* 25.
ular Clergy of Ireland, viz. Primates, Arch-
Bishops, Bishops, Ordinaries, Deans, Deans and
Chapters, Arch-Deacons, Prebendaries, and o- 44.
ther Dignitaries; all other Pastours of the Secular Clergy,
their respective Successors shall have and enjoy all, and all
manner of Jurisdictions, Priviledges and Immunities in
full and ample manner as the Roman Catholick Secular
Clergy had or enjoyed the same within this Realm at any
time during the Reign of the late King Hen. VII. sometimes
King of England, and Lord of Ireland, any Law, De-
claration of Law, Statute, Power or Authority whatsoever

to the contrary notwithstanding. 3. That all Laws and Statutes made since the 20th. Year of Hen. VIII. whereby any restraint, penalty, or other restriction whatsoever is or may be laid upon any of the Roman Catholicks, either of the Clergy and Laity for such their free Exercise of the Roman Catholick Religion within this Kingdom, and of their several Functions, Jurisdictions and Priviledges may be repealed, renewed, and declared void in the next Parliament, by one or more Acts of Parliament to be past therein.

4. That the Primates, Arch-Bishops, &c. of the Roman Catholick Secular Clergy, and their respective Successors shall have, hold and enjoy all the Churches, and Church-Livings, in as large and ample manner as the late Protestant Clergy respectively enjoyed the same on the first day of October 1641. together with all Profits, Emoluments, Perquisites,

Liberties, and other Rights to their respective Sees and Churches belonging, as well in all places now in the possession of the confederate Catholicks,

also in all other places that shall be recovered by the said confederate Catholicks from the adverse party within this Kingdom, saving to the Roman Catholick Laity, their respective rights to the Laws of the Land.

§ But to return to the said Instructions, it is Recorded in another part of the said Third Article, that they intend to insist on such Concessions in matters of Religion, and for the security thereof as his Holiness shall approve of, and be satisfied with.

And in the Ninth Article, they were instructed to make application to his Holiness for his being Protector of Ireland, (wherein they were before the Phanaticks in England) and by special instance to endeavour his acceptance there &c. Nay, their Commissioners then sent

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to *France* and *Spain*, were required in case of the *Popes* refusal of being their *Protector* to offer it to either of those Kings, nay to any *Popish Prince* (from whom to use their own words) they might have most considerable aids. *Orerey*. Faithful and Meritorious Servants still, if they may be their own Judges, though they desired and designed the Pope ; nay any King or Prince rather than the King of *England* ratified to be their Liege Lord for so many successions of Princes together.

Neither was it in those Treaties only that they shewed themselves such Loyal and Faithful Sub-^{26.}jects ; but in that other also, *Anno 1648*. wherein they forced and compelled the King to yield unto such unreasonable condiscentions, that nothing but pure necessity could ever have extorted from him, or his Lieutenant. And did they Acquiesce in^{47.} those Artic'les, or were they at all more Loyal and Faithful to the King than before ? not at all ; for they having got by the *18th. Article* a Papal-like preclusion of all offences *to be committed or done after their date*, they then thinking themselves sufficiently authorised and pardoned for all or any new Crimes by a pardon of much more force than of one from their Holy Father the Pope ; they were not long e're they began to vilifie and disobey the Kings Lord Lieutenant of *Ireland* ; in pursuit whereof they sent to the Lord Lieutenant in *April 1650*. desiring him to leave the Kingdom, and to commit the Government thereof to one that they should choose, and might confide in, and this without so much as acquainting his present Majesty with it. And in very deed they had good reason so to do ; or else how was it possible for them to compass their main design, *viz.*

The Atchieving of the Government into their own hands and power, that so they might have a Native King of their own, and extirpate the *English*, Root and Branch.

Though herein they were disappointed by the Piety, Honour, Courage and Integrity of the Lord
38. Lieutenant; yet did they not forbear to impeach,

and affront the Kings Authority in him; for in *August* following, by their publick Declaration, they did therein manifest to the people, that they were no longer obliged to obey the Orders or Commands of the Marquess of *Ormond*, whereby they did evidently break these Articles,

and declare their power paramount to His Majesties *Orerey*, 5, 6, 7. And this they pursued yet farther, not without some scorn; for in the next Month they caused their Clergy to *Excommunicate* not only the Lord Lieutenant, but all that should feed or adhere to him; (a great Bug-bear I must confess) but it being solemnised *Glave Errante* it scared not his Grace, nor any of his Adherents from their duty, and so it mist of their desired end; however this shewed their good will to have preserved His Majesties Regal Authority, by bereiving his Lieutenant of it. All Meritorious and our best Friends still.

The *Rump*, that *Infamous Rump* (Infamous as for many other abominations, so most superlatively for their High-Court of Injustice) was much more beholding to them than the King was; for they made Petitions and Supplications unto them, as unto the Supreme Authority of the Nation, Entitling them the *Parliament of the Common-Wealth of England*, wherein they did readily subject and put their Consciences, Lives and Fortunes as in a
secure

secure Sanctuary under the Protection thereof: (they are their own words) And herein vaunted, *That several of them were able to make appear their constant good affection, and adherence to the Rump,* (their own words still) and prayed a competent time to be allowed them for making out the same. *Vide the Petitions of Sir Ra. Talbot Baronet, and Garret Moore Esq; who were not herein private, but publick persons, and so owned in the Title of their Petitions, being for the behalf of others, for whom they were Sollicitors, Agitators, or Trustees, call them what you will, (and were so continu-* ^{20.} *ed for the Irish Papists until of late days) which is more than ever they would do to King Charles I. or King Charles II. for they treated with their Majesties upon the Swords point, upon as great terms of defiance, as if they had treated with the Turk, and not with their Liege Lord Vide Oreray, fo. 14, 15. Of which sit liber Judex, the Articles of the Treaties. They went yet further congratulating with them, by acknowledging, That their withered hopes, and former confidences were a fresh revived by the Rumps return to the management of the Government, under which their propensions to peace and quietness were so great, that they willingly acquiesced in their transplantation; albeit it was not executed by any Legal power, as not being derived from their Honours.*

What could they submit more than they did, Consciences, Lives, Fortunes? Nay, their Transplantation they accepted chearfully; nay, Petitioned for it? would they yet but acquiesce in that their Transplantation only, (as they bragg'd unto the Rump, that they did to them) it would be some manner of Expiation for their Crimes past, and encouragement to His Majesty more se-

curely to confide in them for the time to come, and be a means to remove many Fears and Jealousies, and would make way for future Graces.

But they are yet so far from doing any thing of this Nature, that they contend Tooth and Nail, both by Pen and Interest, for the performance of those Extorted, and Inglorious *Articles* made 1646.

Articles, that nothing but pure necessity could
 50. ever have compelled His Majesty to have yield-
 28. ed unto *Articles* that themselves broke and let at naught, as hath been proved; besides, did not *Gallway* after the *Articles* of 1648. Treat with the *Duke of Lorraine* to be *Protector* of Ireland? Did not *Waterford* deny a passage to the *Lord Lieutenant* and his Army? Nay, fought they not his life afterwards, or to deliver him to the Usurpers, had he not suddenly and secretly withdrawn and secured himself?

Their *General Assembly* stiled themselves *His Majesties Loyal and Faithful Subjects*, and to manifest it the Enacted: That no *Temperal Government* or *Jurisdiction* should be assumed, kept or executed in Ireland, or in any Province or County thereof, other than of what should be approved or instituted by their *General Assembly*. If this be not professing like Saints, and doing like Devils I do not know what is; profess Loyalty, that they might have the better opportunities to perpetrate their wicked designs; Kiss and Betray with *Judas*, Salute and Honourably present with *Ehud*, and at the same time thrust a Dagger into the Kings Bowels: *Hosanna* on the tips of their Tongues, and *Crucifige* in the depths of their Hearts: And yet so Impudent as to stile themselves the Kings best and most faithful Subjects.

They

They Addressed their Petitions to the Supreme Authority of this Nation the, Parliament of the Common-Wealth of *England*. *First Moderator* f. 59. They affirmed, that they had generally taken, and punctually kept the Ingagement. 2. *Moderator* f. 41. They promised, that if they might enjoy their Religion, they would be the most quiet and useful Subjects of *England*. 1. *Moderator* f. 31. They proved it in these words, *viz.* *The Papists of England would be bound by their own Interest* (the strongest obligation amongst wise Men) *to live peaceably and thankfully in the private Exercises of their Consciences, and becoming gainers by such Compassions, they would not so reasonably be distrusted as the Prelatick party that were loosers,* 1. *Moderator* f. 36.

I have dwelt the longer on the practises and designs of the Papists of *Ireland*, for that there was clear demonstration in point of fact of their Affection and Adherence to the Pope before ; nay, against their rightful King and Sovereign, which hath been evidenced by their publick Acts and Monuments, (of which for a *Teste* take a part of one Translated, *viz.* *Urban. 80. ad futuram rei memoriam.* Having taken into our serious consideration &c. *Orerey* f. 59, 60.) by their often Treaties, their Acts of their General Assembly, and of their Council, by their Instructions to their Engineers to their Forrein Princes &c. All which are excellently, and much more largely Anatomized and descanted on by the Earl of *Orerey* in his answer to *P. W.* Into whose hands many of the Originals having fallen, cannot be gainsaid ; and if they had not, yet their Catholick and open rising in Arms, and fighting on every occasion against His Majesties Armies and Comuands, is a demonstration

evident as the Sun at noon, that they were Rebels to the height to all intents and purposes ; for it was begun, continued, and ended by Papists only, (not one Protestant among them) both Secular and Regular ; the Pope himself, the Head of their Church in the person of his *Nuntio Rinuccini generalissimo* of all their Forces both by Sea and Land, with all his Tribe of his Ecclesiastical Orders , contributing all assistance and encouragement imaginable thereunto : Whereby it is most manifest, that the horrid Rebellion was not only a Crime of some in their Church , but even a Crime of their Church.

I now pass to the Papists of *England*, concerning whose Actions and Affections it cannot reasonably be expected, that I should so clearly discover their more secret De-

signs and Machinations, for that our Civil Wars
 29. here were not *Papists* fighting under the *Popes* Banner, Countenance and Encouragement against Protestants, as they did in *Ireland*: But Protestants (Jesuitically in that point principled) against a Protestant King and his Liege-men that were more loyally minded and principled, and so were never Embodied together apart and by themselves ; and therefore could never Assemble and Confederate together either in Battle to fight, or in full and open Council to design and plot, but what they did covertly and in the dark , by fomenting dissentions and Intestine Wars according to *Cotzen* the *Moguntine Jesuit*, in the Second Book of his *Politicks* Ch. 18. and to *Campanella's* design *de Monar. Hisp.* Ch. 24. p. 204. &c. *I am vero ad enervandos Anglos nihil tam conducit quam dissentio & discordia inter illos excitata perpetuoq; nutrita, quod cito meliores occasiones*

siones suppeditabit, and that by putting the Parliament upon it, *ut Angliam in formam Reipublicæ reducant ad Imitationem* Holandorum and how near it was brought to this by our late Republicans is most notorious; So confident were the Jesuits of their Plots and Designs taking effect, that *Campion* in his Book printed 1583. at Trevers, declares, thus concerning the *English* in the name of his Holy Order, *viz. Our Will is, That it come to the knowledg of every one so far as it concerns our Society, that we all dispersed in great numbers through the World, have made a League, and Holy Solemn Oath, That as long as there is any of us alive, that all our Care and Industry, all our Deliberations and Councils shall never cease to trouble their quiet and safety, we shall procure and pursue for ever their Ruine, the utter destruction of their Religion, and of their Kingdom.*

It is long since we have taken this Resolution with the hazard of our lives; so that the business being ^{53.} _{29.b.} already well begun and advanced, it is impossible that the *English* can do any thing to stop our design, or surmount it. Faithful Men still no doubt they are yet unto the Miter and Red-Caps of Rome only; but nothing less unto the Crown and Diadem of *England*. And shall we after all such demonstrations dis-believe their own Protestations, and not take their own Words for it?

§ Besides, if we may guess at the Body of *Hercules* by his foot, we may then by tracing some of the Foot-steps of our *English* Catholicks as have casually come to light, discover the main design of them, and especially of those of their Clergy to have been for the ruine of the King of happy memory, and of the Protestant

testant Religion : Yet I would not be mis-understood herein, as if I meant every Individual Papist ; for some of them, and those of Noble Families and Fortunes, as also others of them of meaner rank, ventured both Lives and fortunes very gallantly for their Sovereign ; but it was still against a *Protestant*, not against a *Popish party*; however I wish they may continue heartily Loyal against all parties, and that all of that Religion were so minded, which though I may wish, yet can never rationally hope to see, whilst they continue true to *Romish Principles*,

30. which oblige them to set up another Supreme Head within those His Majesties Dominions in derogation of this Imperial Crown and Scepter.

I shall not trouble you with the repetition of many store of the disguised and dark Actings of the Papists against the King and Crown of *England*, they being already extant in several Treaties, *viz.* In *hidden works of darkness* brought to light. *Jus Patronatus*. Mr. Prinne his Speech in Parliament, his Memento, his Epistle to a reasonable and legal vindication &c. *Quakers unmarked*. In which, and other Books, many particulars may be seen of their secret undermining Actings

In the Year 1628. (when the Kings had great need both of Men and Money, and the Hearts of all his Subjects, and their contributions, whether *Popish* or *Protestants*) his Holiness gave directions to his Catholicks in *England*, whereof these following were part, *viz.* You are to command the Catholicks of *England* in general, that they suddenly desist from making such offers of Men towards this Northern Expedition, as we hear they have done little to the advantage of their direction. And likewise it is requisite, considering the penalties already imposed, they
that

they be not forward with Money more than what Law and Duty enjoyns them to pay without any Innovation at all, or view of making themselves rather weaker Pillars of the Kingdom than they were before.

Declare unto the best of the Peeres and Gentry by word of mouth, or Letters, that they ought not at this time to express any averseness in case the High Court of Parliament be called, nor shew any discontents against the Acts, which do not point blank aim at Religion, being in general the most fundamental Law of this Kingdom.

Advise the Clergy to desist from the foolish, nay rather illiterate and childish Custom of distinction in the Protestant and Puritan Doctrin, and especially this Error is so much the greater, when they undertake to prove, that Protestantisme is a Degree nearer to the Faith-Catholick: For since both lye without the verge of the Church, it is a needless Hypocrisie, yea it begets more malice than it is worth.

All busie Inquirers are defended, but especially into Arcanes of State.

It is affirmed by ————— in a printed Speech before a great Assembly 4. September 1654. p. 16, 17. That he knew very well, that Emissaries of the Jesuits never came over in those Swarms as they have done since these times. That divers Gentlemen could bear witness with him, that they had a Consistory, and Council abroad, that Rules all the Affairs of the things of England. That they had fixed in England in the limits of most Cathedrals (of which he was able to produce the particular Instruments) an Episcopal power with Arch-Deacons and other persons to pervert the ————— the midst of all our sad Distractions.

And

*Inde quod
nuper ve-
teres com.
gravere
Coloni.*

And I presume it will not be denied, that ve-
ry many of them have been sent or come over
from Forrein Seminaries into *England* under the
disguises of *Converted Jews*, *Phisicians*, *Chy-
rurgians*, *Independants*, *Quakers*, *Fifth Monar-
chy Men*, *Agitators*, *Mechanicks*, *Merchants*,
55. *Factors*, *Travellers*, *Souldiers*, that they might
the more unsuspectedly have an Influence on the Com-
mittees, *Agitators*, and *Officers* of the *Army*. It was
confessed to one of the *English Nobility* at *Rome* by the
English Provincial there, that they had then above 1500.
of their *Society* in *England* able to work in several pro-
fessions and *Trades*, which they had there taken upon
them, the better to support and secure themselves from
being discovered.

Who ever considers the fore-mentioned Plat-form
laid subtilly by *F. F. Parsons*, and others, to work in-
sensibly our Ruine. Vide *Smiths Preface* fo. 12. the *Swarms*
of *Papists* here ready to joyn *Heads*, and *Hands*, and
Hearts on all occasions and opportunities to bring it to
pass, the new printing (about the time of that horrid
matchless Murder) of their *Dolman*, that Infamous
and Traiterous Libel against our *Kings* under a new
Title of *several Speeches*, delivered at a Conference
concerning the powers of *Parliaments* to proceed against
their *Kings* for mis-government, together with what is
averred for truth, and offered to be justified (when
ever called thereunto) by that learned and worthy Di-
vine *Du Moulin* in his *Vindication* Se. 58, 59, 60. &c.
will easily conclude, that their *Merits* have not been of
that Nature, as to be used as Arguments for a *Tollera-
tion*, no nor yet for the least of kindness, viz. When the
business

business of the late bad times are once ripe for an History, and time the bringer of Truth to light, hath discovered the Mysteries of Iniquity, and the depths of Satan, which have wrought so much crime and mischief, it will be found, that the late Rebellion was raised and fostered by the Arts of the Court of Rome. That Jesuits professed themselves Independent, as not depending on the Church of England; and Fifth Monarchy Men, that they might pull down the English Monarchy, and that in the Committees, for the destruction of the King and the Church, they had their Spies and their Agents.

§ The Roman Priest and Confessor is known, who when he saw the fatal stroke given to our Holy King and Martyr, flourished with his Sword and said, Now the greatest Enemy we have in the World is gone.

When the News of that horrible Execution came to Roan, a Protestant Gentleman of good credit was present in a great company of Jesuited persons: When after great Expressions of Joy, the gravest of the Company, to whom all gave ear, spake much after this sort. The King of England at his Marriage had promised us the re-establishing of the Catholick Religion in England, and when he delayed to fulfil his promise, we summoned him from time to time to perform it; we came so far as to tell him, That if he would not do it, we should be forced to take those courses which would bring him to his destruction: We have given him lawful warning, and when no warning would serve, we have kept our Word to him, since he would not keep his Word to us.

‘ That grave Rabbies Sentence agreeth with this certain Intelligence, which shall be justified whensoever Authority will require it: That the Year before the Kings death, a select number of English Jesuits were

' sent from their whole party in *England*, first to *Paris* to
 ' consult with the faculty at *Sorbon*, then altogether Je-
 ' suited, to whom they put this Question in writing :
 ' That seeing the state of *England* was in a likely posture
 ' to change Government, whether it was lawful for the
 ' Catholicks to work the change for the advancing and
 ' securing the Catholick Cause in *England*, by making
 ' away the King, whom there was no hope to turn from
 ' his Heresie? which was answered affirmatively. After
 ' which the same persons went to *Rome*, where the Que-
 ' stion being propounded and debated, it was conclu-
 ' ded by the Pope and his Council, That it was both
 ' lawful and expedient for the Catholicks to promote the
 ' alteration of State. What followed that Consulta-
 ' tion and Sentence all the World knoweth, and time
 ' the bringer forth of Truth will let us know. But when
 ' that Horrible Paricide, committed on the Kings
 58. ' Sacred person, was so universally cryed down as
 ' the greatest Villany that had been committed in many
 ' Ages, the *Pope* commanded all the papers about the
 ' Question to be gathered and burnt. In obedience to
 ' which order a Roman Catholick in *Paris* was demand-
 ' ed a Copy which he had of those papers; but the Gen-
 ' tleman, who had refused to consider and detest the
 ' wickedness of that project, refused to give it, and
 ' shewed it to a Protestant Friend of his, and related to
 ' him the whole carriage of this Negotiation, with great
 ' abhorrency of the practises of the Jesuits.
 ' In pursuance of that Order from *Rome* for the pulling
 ' down both of the Monarch and Monarchy of *England*,
 ' many Jesuits came over, who took several shapes to go
 ' about their work, but most of them took party in the
 ' Army.

‘ Army. About Thirty of them were met by a Prote-
 ‘ stant Gentlemen between *Roan* and *Deiye*, to whom
 ‘ they said, (taking him for one of them) That they
 ‘ were going into *England*, and would take Arms in
 ‘ the Independent Army, and endeavour to be Agita-
 ‘ tors.

‘ A Protestant Lady living in *Paris*, in the time of our
 ‘ late Calamities, was perswaded by a Jesuit going in
 ‘ Scarlet to turn Roman Catholick: When the dismal
 ‘ News of the Kings Murder came to *Paris*, this Lady,
 ‘ as all other good *English* Subjects, was most deeply af-
 ‘ flicted with it; and when this Scarlet Divine came to
 ‘ see her, and found her melting in Tears about that
 ‘ heavy and common disaster, he told her with a
 ‘ smiling Countenance, That she had no reason 59.
 ‘ to lament, but rather to rejoice, seeing that the Ca-
 ‘ cholicks were rid of their greatest Enemy, and that
 ‘ the Catholick Cause was much furthered by his death.
 ‘ Upon which the Lady in great anger put the Man down
 ‘ the Stairs, saying, *If that be your Religion, I have done*
 ‘ *with you for ever.*

‘ Many Intelligent Travellers can tell of the great Joy
 ‘ among the *English* Convents and Seminaries about the
 ‘ Kings death, as having overcome their Enemy, and
 ‘ done their main Work for their settlement in *England*,
 ‘ of which they made themselves so sure, that the Bene-
 ‘ dictins were in great care that the Jesuits should not get
 ‘ their Land: And the *English* Nunns were contending
 ‘ who should be Abbesses in *England*.

‘ An understanding Gentleman visiting the Friars of
 ‘ *Dunkirk*, put them on the discourse of the Kings death,
 ‘ and to pump out their sence about it, said, That the
 ‘ Jesuits had laboured very much to compass that great
 ‘ Work:

‘ Work : To which they Answered, That the Jesuits
 ‘ would engross to themselves the Glory of all great and
 ‘ good Works , and of this amongst other Works ;
 ‘ whereas they had laboured as diligently, and as effe-
 ‘ ctually as they. So there was striving for the glory of
 ‘ the Atchievment, and the Friars shewed themselves as
 ‘ much Jesuited as the Jesuits.

In the height of Olivers Tyranny Tho. White a Priest,
and a right Jesuit in all his Principles about Obedience, set
out a Book Entitled, The Grounds of Obedience and
Government ; wherein he maintains, That if the people
by any Circumstance be devolved to the state of Anarchy,
their promise made to their expelled Governor binds no more.
That the people are remitted by the evil manning, or in-
sufficiency of their Governour to the force of Nature, to pro-
vide for themselves , and not bound by any promise made
to their Governour, that the Magistrate by his miscarriages
abdicateth himself from being a Magistrate, and proveth a
Brigand or Robber instead of a Defender ; that word De-
fender he writes with a great D. that the Reader may take
notice whom he means. His Book is full fraught with Ar-
gumentations of this Nature. All in barr and prejudice
to His Majesties Restauration. Of the same opinion was
F. F. Bret, when at St. Malo he was earnest with those
Gentlemen that had so gallantly defended the Castle of Jar-
sey to take the Engagement ; from which they ought to be
freed by the Articles of their Rendition, maintaining, that
they were not to acknowledg any Supreme but the prevailing
power. Du Moulin Ibid.

§ Having dwelt thus long on this unpleasant Theme,
 it is now time to wind up this Botton, and therefore,
 Admit the Papists had merited in these late troubles, as
 much

much as they pretend they have, from the King and his Father ; yet doth it not follow, that they ought therefore to be rewarded with a Tolleration of their Religion, or with any Mitigation of our Laws prohibiting the exercise thereof, no more than it was fit *Joseph*, for the good service done to his Master, should be gratified with the company of his Masters Wife. Neither did his Master think this reasonable, though he acknowledged the extraordinary good Service of his Servant, much less did *Joseph* expect it. In like manner the Papists must first satisfy us, *That the Tolleration of their Religion is not Tolleration of Idolatry*, which the Scripture calls *Spiritual Adultery*, nor yet the exercise of a World of Impieties under the Mask of Religion, before they can convince us (whatever their Loyalty may otherwise be) that it is either lawful or reasonable for Magistrates (whom the Scripture stileth Gods, and who standing in Gods stead ought to be as jealous of his Honour in that case as a Husband would be of his Wife ; Nay, as much as in them lies, even as God himself, who professeth himself to be a Jealous God) to Authorize or connive at the Exercise of such a Religion, or as to account very strict Laws too severe in that Case, for which there is both Precept and Example in the Word of God.

It is a very great Truth, That Kings neither can, nor ought to give permission or allowance of any things, which in their own Natures are evil, and opposit to the Salvation of Mens Souls, and which though they should permit them, would nevertheless continue and remain sins, and exclude them that do and practice them from obtaining Salvation. And of such a Nature are many
Popish

Popish Doctrins &c. And certainly those Princes are most worthy of the praise of God and Men, that endeavour to remove such Abuses, and all things forbidden by God, which remaining make it impossible for men to be saved, or if saved, yet so as by Fire, very difficultly. But in things not repugnant to the will of God, all Princes have liberty to do that which the good and weal of their State requires.

I appeal to all the *Cæsars* in the World; nay to all mankind, if it be reasonable, that the requital of the good Services of particular persons should be gratified with the vacating, or but suspending those Laws which are our strongest security, or should be debarred from making yet stronger Laws against Butchering and Idolatrous men and Principles. This State seeks not your Blood, it only desires to be secured and safe from those destructive dangers,, unto which Popish Doctrins, practises, and principles do most manifestly expose it; against which no perfect security can possibly be given, but by as publick condemnation and detestation of them, as they are ratified by, (1) by Popes, Councils, Decrees, great and learned men, Abjurations, and the like.

And I appeal yet further to all the World, if our Popish Traytors here have not in defiance of our Laws, and for their Justification, Honour and Encouragement been rewarded at *Rome* with Honours and Offices, made Holy Martyrs, Canonized for Saints, and their very Bones kept for Reliques: Mighty Motives I must confess to perswade us to reward and tollerate such men, and such a Religion. A Religion that no Protestant (I might go farther) can embrace without becoming worse than brutish, by unreasoning themselves out of
their

their own reasonable Souls, yea their very Senses, according to Jer. 10. 8, 14, 23. They are altogether brutish and foolish: Their Stock is a Doctrin of Vanities: Every Man is brutish in his knowledg: Every founder is confounded by the Graven Image; for his molten Image is falsehood, and there is no Breath in them: Nay, the Pastours are become Brutish, and have not sought the Lord And what are they but brutish that will not know, that will not understand and that hate reproof? Now let all the Romish Doctors and Jesuits shew if they can, if the Doctrines of the Popes power to Excommunicate, Depose and Murder Emperours, Kings and Princes, and to absolve their Subjects from their Oaths of Obedience and Allegiance to them: And if the *Extravagant, de Majoritate & Obedientia*, and that other of *unam sanctam* be not in as full force and vertue now at Rome as ever, only the most Christian King did cudgel Clement the 5th. into better manners, and made him to expound that *Extravagant* of Boniface the 8th. in favour of him and his Subjects by another of *Meruit de privilegiis*. And did not Paul the 5th. Innocent the 10th. and Alexander the 7th. of later days ratifie these monstrous opinions with a particular respect to the case of His Majesties Subjects of Great Britain? And shall we after all these demonstrations of their rancour and malice towards us, and our Religion, mitigate or suspend our Laws that secure us? or ought not they rather to repent and amend their lives, their Religion and their Doctrins? I appeal to all unbiaised persons if they have not incapacitated themselves of all possibility of ever giving any probable security to a prudent State, whilst they remain in the Communion of that Church by becoming Votaries to

Rome by their Vows and Oaths, except they will abjure them, and imbosom themselves in our Church. And shall we then fear to Countermine such destructive bloody principles and practises by moderate and cautionary Laws preventing them? or by any precautions to disappoint the mischiefs designed against us, and which if they should fall upon us were never to be repaired by any future Laws or punishments how severe soever? Let God and the whole World be Judg between us.

I must confess my self so little discerning, that I cannot perceive any difference between the Idolatry of the *Jews*, and that of the *Papists*. The *Jews* were reasonable Creatures, had the same senses and faculties inward and outward as *Papists* have; and can it then reasonably be imagined, that the *Jews* after they were come out of *Ægypt*, and had themselves *broken off the Gold Earrings which were in the Ears of their Wives, of their Sons, and of their Daughters, and given them to*
 32. Ex. Aaron to Make a Golden Calf withall: Should yet be such Changlings, so void of all sense and reason as to think, That that very Calf made but Yesterday by *Aaron*, should be the very God that brought up them and their Fathers out of the Land of *Ægypt* so many years before. It is true they said, *These be thy Gods O Israel that brought thee up out of the Land of Ægypt*, and accordingly built an Altar, proclaimed a Feast unto the Lord, (not unto the Calf) offered burnt Offerings, and brought peate Offerings, and sat down to eat and to drink, and rose up to play; i. e. to Idolatrize, 1 Cor. 10. 7. 1. To play the fool, by thinking to please God by making a representative of him; for they could only mean, that the Calf represented that God (not that it was the very God)

God) that brought them out of Ægypt, leading and defending them by a Cloud by day, and a pillar of fire by night.

Those Athenian Idol-worshippers, whose Altar inscribed to the unknown God, *Acts* 17. 23. argues, That their Sacrifices and Devotions did not center and terminate in the Idols they worshipped, but had respect to the true God though unknown to them, whom therefore they did ignorantly worship, (whereby it is manifest, that their worship had respect unto God) Paul did declare unto them to be him that made the World and all things therein, &c. *Vers.* 24. 25, 26.

Is Romish Idolatry less, or other? I doubt not. Jehu riding in pomp in his Chariot, brag'd and boasted of his zeal towards God as much as Papists, Come see my zeal for the Lord, 2 King 10. 16. and pretended wor-

ship to God when he worshipped representatives, Golden Calves, nay Devils, 2 King. 10. 29. 2 Chr. 11 15. By which it is plain, that their worship did not terminate in the Calves, but had a farther prospect, even a respect to God himself. Is

not Romish Worship the same? where's the difference? *(rux Legati a dextris collocari debet, quia ei debetur Latria.* If the Legates Cross must be placed on the right hand for that very reason because *Latria*, (which is the same Worship and Reverence which is due to the one only God.) *Græce servitus dicitur quæ quantum ad Religionem attinet, non nisi uni & soli Deo debetur, Vide Isid. 12. lib. Vide August. contra Faust. Manich. lib. 20. c. 21 Vide Aquin. 1. 2. q. 130. Art. 3. is due unto it.* I for my part must acknowledg my self so thick Scull'd as not to discern any difference between the Jews worshipping the

1 Cor.
10. 18,
20, 21.
Psal.
106. 37.
Deut.
32. 17.

Calves, and the *Papists* worshipping the Cross, their Breaten God, or any Picture, Thing or Representative, though *Vasquer* be so bold as to ascribe Worship even to a Wisp of Straw. *Tho. Aquin. summ. part. 3. Quest. 25. Artic. 3.* Concludes, *Sic sequitur quod eadem reverentia exhibeatur Imagini Christi, & ipso Christo; cum ergo Christus adoretur adoratione Latriæ, &c.* That the same Reverence is to be given to the Image of Christ, and to Christ himself; and by consequence seeing Christ is adored with the adoration of *Latria* also; which induces me to believe that that in *Jeremiah, ch. 10.* is as truly applicable to the now Romanists, as to the Jews of old.

All which seriously considered, and that though Supreme Magistrates have power moderately, and in measure, by wholsom Laws (not by Fire and Faggot, Tortures and Inquisitions) to compel, and to secure the true Religion and undefiled, and their Realms professing the same; yet I find no warrant in *Bibliis Sacris* for any power to tolerate and indulge any false Religion in their Dominions.

& Concerning which I shall say thus in general, That though no mortal man hath rightful power to forbid Christs Spiritual Duties. the Worshipping of God, Preaching his Word and Truth; yet I say first, that no Indulgence ought to be given by the Magistrate to any Sect whatsoever, whose Doctrins and Principles are not known, and therefore none to Quakers or Enthusiasts, whose Rule is not the Scripture, but the Light within them, which is darkness to others, if not to themselves, and it may be *Hosanna* to day, and yet *Crucifige* to morrow. Then the Principles, by which other Sects do
worship,

worship, being known, the legislative Magistrates, whether Monarchs, or Free States, are the Judges of them, how consistent or inconsistent with Gods true Religion and Worship, and with the peace and wellfare of their own Dominions and Subjects, and accordingly may, or may not Indulge or Tollerate their Religion and Worship.

And therefore Princes ought to use great Caution, and to be very wary and circumspect herein, for that sins committed by others through our Example, Instigation, Connivance or Tolleration, become ours by just *Imputation*. In *Naboths death*, the *Judges and false Witnesses* were the next *Agents*, *Jesabel* the *Plotter* only, and *Instigator*, 1 King. 21. 7, 13, 23. Yet she is punished for shedding *Naboths Blood*, though her hand was not upon him: Even in Courts of ordinary Justice it seems just, and is so in our Law, that not only the *Executioner*, but the *Plotter*, *Abettor*, *Instigator*, and *Concealer* of *Treason*, be punished with death: Yea, see how far a less degree of participation brings guilt upon our Souls: The Rulers amongst the *Jews* that but tollerated the breach of the Sabbath, are charged to have *prophaned the Sabbath*, Nehem. 13. 17. 18. Yea the least Countenance given to Idolatry, makes culpable of Idolatry, 1 Cor. 10. 18, 21. To this agrees the Prohibition of *St. Paul*, *Communicate not with other Mens sins*, 1 Tim. 5. 22. And that command, Lev. 16. 17. *Thou shalt rebuke thy Neighbour plainly, and not suffer him to sin*. It is a Gospel-Principle that Gods Children ought to be careful not only to eschewe evil in their own persons, but also to prevent it in others. A notable Example we have in the people of *Israel*, who (well knowing that God was a *Jealous* God,

Deut. 4. 24.
Isa. 42. 8.

God, and would not have his Glory communicated to others, nor his praise unto Graven Images) out of their abundant caution, minding the concerns of their Brethren as their own, when they heard Tidings how the *Rubenites*, *Gadites*, and half Tribe of *Manasseh*, had Erected an Altar, *not for Worshipping*, (as they truly protested) but for *Memorial*; so fearful they grew of Gods Wrath, that they presently dispatched an Embassy to their Brethren to prevent their sin. And see how pithily they deal with them: *Is the Iniquity of Peor too little for us, from which ye are not cleansed to this day, that ye also must depart from following the Lord*, Josh. 22. 17. Thus they in a shew only and appearance of evil, which we are commanded to abstain from, 1 *Thes.* 5. 22. and to resist unto Blood striving against sin, *Heb.* 12. 4. The Conclusion is strong, *What sins of others we labour not within our Province, Power, and Compass to prevent, are ours in the guilt, as well as those of our own personal Commission.* The Reasons are many, 1. We hazard our selves to infection, 1 *Cor.* 5. 6. *A little leaven leaveneth the whole lump.* 2. *Unto wrath, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her Plagues*, *Apoc.* 4. 3. We hazard the Delinquents to obstinate impenitency. We blemish our own fame and sincerity. 5. *Quantum in nobis*, we encourage others to like exorbitancy in sinful Worship, even in our common Laws; it is held maintenance, when a great person only by his presence countenanceth a Cause. Saints of old were regularly scrupulous and abstemious in this kind, *I have not sate with vain persons, neither will I go in with dissemblers: I have hated*

*Qui non vult
ut peccare,
quum possit
fubet.*

hated the Congregation of evil doers, and will not sit with the wicked, Psal. 26. 4, 5. Jer. 15. 17. I sat not in the assembly of mockers, nor rejoic'd. Did not Elias sharply reprove King Ahab, and the Commons of Israel for that error? He did not say, Why permit you not those that will to serve the Lord, and those that list to serve Baal? But, How halt you between Two Opinions? If the Lord be God, follow him; but if Baal, then follow him, 1 Kings 18. 21. Since it is confessed both by Protestants and Papists, That there can be no God save the Lord, Psal. 18. 31. and he never meant to surrender any piece of his Glory, Isa. 48. 11. but is so jealous of it, that he will be served, and only served with all our Heart, and with all our Soul, Deut. 10. 12. I reckon, it cannot stand with a Magistrates Duty to reverse this Heavenly Decree, Thou shalt Worship the Lord thy God, and him only shalt thou serve, Mat. 4. 10. Deut. 6. 13 with establishing Two Religions in the Realm. And the first precept forbidding more Gods than one, barreth all other services of the same God, save that which himself hath appointed for himself? His commands relating to his own Worship are very severe, very strict. He that is born in the House, and bought with thy Money, must needs be Circumcised; i. e. Observe the whole Law, Gen. 17. 12. So the charge of keeping the Sabbath is laid upon the Father of the Family for all that are within his Gate, Exod. 20. 10. The Lord Commandeth, That if any person, Brother, Son, Daughter, the Wife of thy Bosom, or thy Friend, which is as thy own Soul, shall intice to Idolatry, or any City shall set up a new Worship, the one shall be killed, the other destroyed, Deut. 13. 6, 9, 12, 15. To this belongeth that precept, To separate the pretious from the vile, Jer.

Jer. 15. 19. and this, *viz.* Not to sow the Field with divers Seeds, nor to wear a Garment of divers things, Lev. 19. 10. So Moses, Deut. 22. 10, *Thou shalt plough with an Oxe and an Asse together*; which St. Paul thus expoundeth, 2 Co. 6. 14. *Be not unequally yoked with unbelievers.* All which places are generally and promiscuously applied as well unto Superstitious and Idolatrous Wedlock, as to tolleration of Superstitious and Idolatrous Worship, which the Apostle demonstrates to be as absurd and monstrous, as that *righteousness should have fellowship with unrighteousness, or light to have communion with darkness, or that Christ can have Concord with Belial, or that the Temples of God can have agreement with Idols,* and such Temples are all good Christians whom Legions of Lusts and Devils do not pre-possess, *Vers. 14, 15, 16, 17.* Besides, it cannot be denied, but that they may, and will be *Snares and Traps, if not Scourges in our sides, and Thorns in our Eyes,* Josh. 23. 12. God fore-saw it, and fore-told it, and therefore made such strict commands against such Medly-mungril-mixtures, as to Swear by the Lord and *Melchom*, to hear as Protestants, but believe as Papists, to cry the Temple of the Lord, the Temple of the Lord, boasting of the high Priviledges the Gospel hath and doth afford us, and yet not to walk by the Rules, and Precepts thereof, which in plain *English* is to talk indeed like Saints, but in truth to do like Devils. Why then should we hazard the Eternal welfare of our precious immortal Souls upon nice points of Logick, upon *peradventures*, and come at last, and when it is too late, unto an, *Had I wish'd?* Remember Nehem. 13. 23, 26. *Did not Solomon King of Israel sin by these things? yet amongst many Nations was there no King*

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King like him, who was beloved of his God, and God made him King over all Israel, nevertheless even him did strange Women cause to sin.

Moreover, it hath been the practise of the Church in all Ages to cast out the Leaven of contrary Doctrins and Profession. In the time of Enos before the Flood, the Servants of God began to worship God by themselves apart from the prophane Generation of Cain. Ishmael was cast out of Abrahams Houle, because he was a scorner of Isaack; Jacob reformeth his House, and putteth away the strange Gods, Gen, 35. 2. Joshua maketh the Gibionites hewers of Wood, and drawers of Water for the House of God, Josh. 9. 13, David expelleth the Idolatrous Jebusites out of Jerusalem, 2 Sam. 5. 8. Asa put Maacha his Mother from her regiment, because she was an Idolatress, and brake down her Idols, 2 Chron. 15. 16. Josias put down the Chemarins a Sect of Idolatrous Priests, 2 Kings 23. 5. Zerubbabel would not suffer the adversaries of Judah to build the Temple with them, but refused their service, which they offered, Ezech. 4. 3. This was the Law, Thou shalt make no Covenant with them, nor with their Gods, they shall not dwell in the Land, lest they make thee sin against me, Exod. 23. 32, 33. Deut. 7. 2, 3, 4. The Graven Images of their Gods shall ye burn with fire: Thou shalt not desire the Silver and Gold that is on them, nor take it unto thee, lest thou be snared therein; for it is an abomination to the Lord thy God.

Neither shalt thou bring an abomination into thy house, least thou be an accursed thing like it; but thou shalt utterly detest it, and thou shalt utterly abhor it, for it is a cursed thing, Deut. 7. 25, 26. Neither shalt thou set up any

N

Graven

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Graven Image which the Lord thy God hateth, Deut. 16. 22. Where Gods Ark is, there Dagon shall be thrust out of his place, and fall down before it, 1 Sam. 5.

§ One kind of vile and base Idolatry, when Men Worship their own Fancies; (as Papists, Quakers and Enthusiasts amongst others now adays do) observing, that for a Religion, which their deceived minds imagine; then may not Princes wink at corrupt and vitious Religion, which is an inward and ghostly worship of Idols, seeing no man; and therefore *no Prince can serve Two Masters*, Mat. 6. 24. Luke 16. 13: And the Service that Princes yield Christ in respect of their Royal vocation, consisteth in making Laws for Christ, which if they do, likewise for Antichrist, it cannot be salved, but that they serve *God and Mammon*, or rather cease to be Servants of Christ, in that they renounce their Master, by serving his Adversary: And they cannot but know, that silence provoketh, and sufferance imboldeneth their Subjects to forsake God, and his Church: Even as in civil Affairs the slacking of Justice doth maintain disorder; the life of the Law is penalty when duly executed; wherefore the great Law-giver to his own *Israel* useth such enforcements. Every state and Kingdom hath Refractories, whom nothing restrains but penalty, indeed penalties executed do scarce reform, yet is Treacle made up of such *Vipers*, for preserving others.

All Israel shall hear and fear, and do no more
Deut. 17. 13 presumptuously; Servility is much in men of
best inclination; they are not always led by the Spirit
of *Ingenuity*, Psal. 51. 12. *Draco* his Laws are yet extant, their severity is deemed over rigorous, providing
death

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death for least offences ; lenities in some enormities is no less blamable, whilst Adultery laughs at the white sheet, or secures it self of redeeming that shame, with purse or power, *As offences grow though but in circumstances, so ought Penalties, Num. 30. 32. 35. Maxima peccandi Ille- cibra est impunitatis spes ;* There is no greater encourage- ment or enticement to sin, than hope of Impunity. Some wise Men begin to think, as that Sage Politician spake by occasion of *Nerva's* remissness in Government : *Præstat vivere ubi nulla, quam ubi omnia sint licita.* It's better to live in that state where nothing, than where all things are lawful, *David* was so far from suffering the worship of any strange God within his Realm, that he protesteth, *Their offerings I will not offer, neither make mention of their names within my lips, Psal. 16. 4.* When would he, think you, confirm their Honour and Service with his Royal Authority, that thus disdained them common civility, he had a more Ennobled Spirit, more Divine Principle, and would shew it by the sub- limity of his Actions, scorned to know wicked persons,, or to let them tarry in his sight ; he was engaged to do something more than ordi- nary, being called to be Gods own Anoint- ed, and that the observation of Gods Laws was the noblest Ornament of His Majesty, and that the Law was express against it. *Make no mention of the names of other Gods, neither let it be heard out of thy mouth, Exod. 23. 13.*

*Quo major
suum eo plus
laborabo as
the Sun.*

Josh. 23. 7.

Deut. 12. 3.

Num. 32. 38

The good Kings of *Juda* were favoured and blessed of God, for walking in the Ways of *David* their Father, and purging the Land from all Sacrifices and Ceremonies not prescribed by *Moses's Law*: Contrariwise *Solomon* was

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rejected for admitting other Gods to be served within his Dominions, besides the God of Israel; though this tolleration was granted, in respect of his own Wives that were strangers, *Nehem. 13. 36.* *Jeroboams* politick devise to Worship the same God in *Dan* and *Betbel*, after a new manner, turned to the destruction of himself and his Posterity: Therefore *Jehosaphat* reprov'd by *Jehu*, visited his Kingdom from *Bzersheba* to *Mount Ephraim*, and brought his people back unto the Lord God of their Fathers, *2 Chron. 19. 2, 3.* That the false Priests and Prophets did so over-bear the true Prophets of God, *Jeremiah*, *Ezechiel*, &c. to the ruine of the City and Kingdom, was the fault of *Jehoiakim* and *Zedekiah*. And at this day it is the fault and folly of *Christian Kings* that suffer the grand Seignior of *Rome* to impose upon them, and that the *Church* of *Rome* is not either reduced to her primitive truth, and purity from which she is degenerated and brought to better conformity vwith the truly Holy, Catholick and Apostolick Church, or else demolished as the *Jewish* Synagogue was.

§ *Gratian* at his first entring finding all places full of *Arrians*, and the Laws of *Valence* his Unkle making for them, fearing some general Tumult, if he should presently destroy so many, gave leave, That every Religion might have Churches and Oratories with Freedom and Immunity. But being once settled and joyned with *Theodosius*, he commanded that all Heresies should keep silence for ever, as interdicted by the Law of God and Man, That none should any longer teach or learn prophane Doctrin. *Cod. 1. Tit. 5. lege eterna.*

The

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The same prohibition did *Arcadius* and *Honorius* continue with great severity: Let all *Hereticks* understand, that all places must be taken from them as well Churches as other places, and of private Houses also: In all which let them be debarr'd from service, both by night and by day; the Lord Deputy to be fined 100. l. if he permit any such thing in sight or in secret. Ibid. lege cuncti. *Theodosius* the younger, and *Valentinian* his Cousin, comprising a long Bed-roll of sundry sorts of *Heresies*, appointed, That nowhere within the *Roman Empire* their Assemblies or Prayers be suffered, and that all Laws made to prohibit their meeting should be revived and stand good everlastingly. Ibid. lege Ariani.

The *Papists* in the time of *Queen Elizabeth* wrote divers Books, and used many Arguments against the Oath of Supremacy, and for a Tolleration of their Religion; alledging the Examples of other Countries; and admonishing Her Majesty, that she must answer to God, not only for things done by her command and knowledg, but for whatsoever is done unjustly by her Name and Authority, though she never knew thereof; but Her Majesty (respecting her duty, and account that she was to make to God of all things done in the flesh, whether they were good or evil) denied to bear the burden of their wicked abuses, and poisoned errors; which no civil Magistrate can avoid, that permitteeth their sinful Masses, and licenceth their wicked Rites, because the seeing and suffering their Impieties (having power to suppress and hinder them) is a plain consent, and in a manner an open Communion with their unfruitful works of darkness. The downfall of *Ely*, a dear Servant of God (once a Judge in *Israel*) for Connivence only, and foolish Pity; (where
even

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even Bowels of Nature might seem, if not to dispence with severeties, yet to excuse his lenity) Scriptures have Registred for our warning and terror. And if Religion be not as meer a Fable as any in *Æsop*, the greatest Governments in the World will one day be called to a most severe Account for their so doing.

¶ That other Countries and Kingdoms otherwise affected in Religion than themselves, were nevertheless contented to suffer their service vwithin their Dominions, prevailed not vwith *Queen Eliz.* she vwell considering, that their doings could be no warrant nor discharge for her who was not to imitate the Vices, but the Vertues of Princes. Besides that in such tolleration they did well, ought first to be proved before their Examples should be urged, as they were in her days. It being the duty of every Prince to consider and do what every Prince ought to do by Gods Law, and not regard what other Princes please to do what seemeth best in their own Eyes. And Her Majesty for so refusing to countenance their Religion deserved more countenance and protection with God, and praise with Men, for that in guiding her people she rather embraced Christian Piety, than irreligious policie, and chose rather to walk by Gods Precepts, than by the ill Example of other Princes. Besides, Her Majesty well knew, that amongst the *Germans* and *Helvetians* (Examples in their Writings urged) many *Dukes*, *Landtgraves*, *Marquesses*, *Counts*, yea *Bishops*, *Barons*, *Abbots*, and *Gentlemen* had Regal Jurisdiction within their respective precincts : And it is no news to see divers Laws under divers Lords, and divers Religions under divers Regiments. As for any other Countries or Kingdoms (as *Polonia*, *Hungaria*, &c.) not able without Blood and War to reduce their Countries to the profession of the
the

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the true Faith; neither may we reprove them as negligent, nor the Papists alledge them as warrantable Examples, since not their own fault, but other mens force keepeth them from attempting any redress by their Princely power, which the Nobles restrain, and the Commons receive with this Proviso, that their accustomed freedom of Conscience be no ways prohibited, nor interrupted. Other Examples of *Turks*, *Pagans*, *Arians*, and the like, are unfit for Christians. *David*, *Josiah*, and other Kings of *Judah*, are to be imitated in this not *Sarazins*. *Moses* and other Holy Writers are very plain and positive against this dawbing with untempered Morter, *Exod.* 23. 13, 32, 33. *Dent.* 12. 2, 3. *Dent.* 13. 6. *Jer.* 15. 19. *Dent.* 12. 10. Come out from among them, and be ye seperate, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters saith the Lord Almighty, 2 *Cor.* 6. 17, 18. *Levit.* 36. 12. *Isa.* 52. 11. Was not the Church of *Thyatira* (otherwise beautified with many Graces) highly blamed for suffering the false Prophetess to teach, and to seduce. I know thy Works, and Charity, and Service, and Faith, and Patience, (all excellent Graces) notwithstanding I have a few things against thee, because thou sufferest that Woman *Jezebel*, which calleth her self a Prophetess, to teach and to seduce my servants to commit Fornication, and to eat things sacrificed unto Idols, *Rev.* 2. 19, 20. which fearful Effects made *Constantine* to decree, That all Temples of Hereticks should without any denial be overthrowen, and in no place publick or private should their Assemblies be suffered. *Jovinianus* refused to govern those that were not found in Faith. *Socrat.* lib. 5. c. 1. The privateness of the place
when

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when the fact is ill, acquitteth not the doer from sin; nor excuseth the permitter from negligence. No Corner so secret, no Prison so close; but their Impieties there suffered do offend God, infect others, and confirm their own frowardness.

Private permission of error is unlawful as well as publick, if Popish Religion be good. Why should it lack Churches? If it be naught why should it have Corners? St. *Paul* hath put in a Caviat against that slight of permitting, which in truth is consenting, *Rom. 1.* *Elv* reproved his Sons; yet was sharply punished of God for his Indulgence, which is all one with Connivance, *1 Sam. 2. 22.* St. *John* saith, He that receiveth into his house, or biddeth an Heretick God speed, is partaker of his evil deeds. *Eph. 2, 10 11.* How then can Kings bear with your Sacrilegious prophaning of the Lords Supper, and forbidding Gods own Word to be read, and licence the rest of your Impieties, and Blasphemies, and hope to be free from your plague? When *Valentinian* the younger was requested to wink at the renewing of an Altar for the Pagans in Rome; St. *Ambrose* dissuaded him in these words, All men serve you that be Princes, and you serve the Mighty God. He that serveth this God must bring no dissimulation, no Connivance, but faithful zeal, and devotion; he must give no kind of consent to the worship of Idols, or other superstitious or prophane Ceremonies, for God will not be deceived nor mocked, who searcheth all things, even the secrets of our Hearts. *Ambrose lib. 5. Ep. 30.* Now what account will God exact for his Name blasphemed, his Word exiled and wrested, his Decalogue doct, his Sacraments curial'd and prophaned? And what answer must be made for the ruine of Faith, har-

vest

Tolleration of Popery denied by E. 6. 83

vest of sin, murder of Souls consequent always to the publick freedom of Idolatrous and Superstitious Worship and Heresies, which ought to be fully considered, and wisely prevented by Christian Magistrates, who must as well as the meanest of their Vassals give an account of their Stewardships when called thereunto at the day of their Account.

§ When Mary (afterwards Queen of England) earnestly besought her Brother King Ed. 6. both by her own Letters, and by the mediation of the Emperour, *That she might have the free use of Mass in her Family, alledging her Conscience for it, that her House was her Flock, &c. :* The King by his Council made answer, that it was well liked, that her Grace should have her House or Flock, but not exempt from the Kings Laws and Orders ; neither may there be a Flock of the Kings Subjects, but such as will hear and follow the voice of the King their Shepherd : God disalloweth, Law and Reason forbiddeth it, Policy abhorreth it, and her Honour may not require it : However, at her earnest intreaty and desire made in the Emperors Name, thus much was granted, and no more, that for his sake, and hers also, it should be suffered and winked at, if she had the private Mass used in her own Chamber, for a season, until she might be better informed, whereof was some hope, having only with her a few of her own Chamber ; so that for all the rest of her Household the Service of the Realm should be used, and no other. After this was granted in Words, the Emperors Ambassador desired some Testimony of the Promise under the Great Seal, which being denied, he desired to have it by a Letter ; which was also denied, but not without shewing sound reasons, that he perceiving it to be denied

84 *Tolleration of Popery denied by E. 6.*

denied with Reason, might be the better contented with the answer. But when there was ill use made of this Indulgence and Connivance, her Chaplain taking too great a liberty by publick Celebration of the Mass out of her Presence, was sent for by the Council, imprison'd &c. for whom, though her Grace mediated by many earnest Letters, both to the King and his Council ; yet did his Majesty signifie to her by a Letter dated 24. January 1550. That though he had for a while connived, that she might be brought as far towards the Truth by Brotherly love, as others were by Duty, and in hope of her amendment ; yet now if there be no hope, why should there be sufferance ? Alledging also, That his charge was to have the same care over every mans Estate, that every man ought to have over his own : And that in her own House, as she would be loath, openly to suffer one of her Servants, being next her, most manifestly to break her Orders ; so must she think in his state, it would prejudice him to permit her so great a Subject not to keep his Laws, that her nearness to him in Blood, her greatness in Estate, and the condition of the Time made her fault the greater. The Example is unnatural, that our Sister should do less for us than our other Subjects, the Case slanderous for so great a person to forsake our Majesty. And therefore 24. Aug. 1551. He sent Commissioners to signifie to her, That His Majesty did resolutely determine it just, necessary and expedient, That her Grace should not in any ways use or maintain the private Mass, or any other manner of service than such as by the Law of the Realm was authorized and allowed. So resolute was this young Josiah, this Noble pious Prince, though his dear Sister, and the next Heir of the Crown, had divers times offered

Tolleration of Popery denied by Q. Eliz. 85

offered her Body at the Kings Will, rather than to change her Conscience.

§ Queen *Eliz.* as in other things, so in Religion, was according to her assumed Motto *semper eadem*, never suffering the least Innovation thereof; and therefore, as in the first Year of her Reign, she took great care that those, Protestants which then began to frame a new *Ecclesiastical Policy*, being transported with a humour of Innovation, should be repressed betimes, and that but one only Religion was to be tollerated, lest diversity of Religions amongst the *English* (a stout and Warlike Nation) might minister continual Fuel to Seditions: So in the Second Year of her Reign, when the Emperor and Catholick Princes by many Letters made earnest intercession, that the *Bishops* and other *Ecclesiasticks* displaced for refusing the Oath of *Supremacy* (which notwithstanding most of them had Sworn unto and taught in their Sermons, and writ in defence thereof in the Reign of *King H. 8.* might be mercifully dealt withall, (there being, as themselves had written and calculated, above 9400. *Ecclesiastical preferments*, and not above 189. displaced, whereof 14 were *Bishops*) & that Churches might be allowed to the Papists by themselves in Cities; she answered: 'That although those *Popish Bishops* had insolently and openly repugned against the Laws and 'Quiet of the Realm, and did still obstinately reject 'that Doctrin, which most of them under *H. 8.* and *E. 6.* 'had of their own accord with heart and hand publickly 'in their Sermons, and Writings taught unto others, 'when they themselves, were not private Men, but publick

Angli Bello
in trepidi
nec mortis
sensu deter-
rentur.

86 *Tolleration of Popery denied by Q. Eliz.*

'lick Magistrates ; yet wou'd she for so great Princes sakes
 'deal favourably with them, though not without some
 'offence to her own Subjects : But to grant them Churches
 'wherein to celebrate their divine Offices apart by them-
 'selves, she could not with the safety of the Common-
 'Wealth, and without wrong to her ovvn Honour and
 'Conscience; neither vvas there any cause vvhy she should
 'grant them, seeing *England* embraced no nev v or strange
 'Doctrin, but the same vv hich Christ commanded, the
 'Primitive, and Catholick Church received, and the an-
 'cient Fathers vvith one Mind and Voice approved, and
 'to allow Churches with contrary Rites and Ceremo-
 'nies ; Besides that, it openly repugned the Lawsesta-
 'blished by Authority of Parliament, were nothing else
 'but to sow Religion out of Religion, to distract good
 'Mens minds, to cherish factious Mens humours, di-
 'sturb Religion, and the Common-Wealth, and min-
 'gle Divine and Humane things, a Thing, Evil in Deed,
 'but in Example worst of all, to her own good Sub-
 'jects hurtful, and unto themselves, to whom it is grant-
 'ed, neither greatly commodious, nor yet at all safe :
 'She was therefore determined out of her natural Cle-
 'mency, and especially at their request to be willing
 'to *heale the private insolency of a few*, by much Con-
 'nivance, yet so as she might not encourage their obsti-
 'nate minds by her Indulgence.

& ' When *Sussex* treated with the Emperor *Maximilian*
 ' on the Articles of Marriage between Arch-Duke *Charles*
 ' his Son, and Queen *Eliz.* both Father and Son did re-
 ' quire, That a publick Church might be allowed, where-
 ' in Divince Service might be celebrated to him and his,
 ' after the *Romish* manner : When this would not be
 granted,

Tolleration of Popery denied by Q. Eliz. 87

‘ granted, then that in some private place in the Court he
‘ might peaceably use his Service of God, (as was per-
‘ mitted to *Popish Princes Ambassadors* in their Houses)
‘ and that with these Conditions, That no *English* Man
‘ should be admitted thereunto, and neither he, nor his
‘ Servants should speak against the Religion received in
‘ *England*, or favour those that did speak against it : That
‘ if any displeasure should arise in respect of Religion,
‘ he should be present with the Queen at Divine Service,
‘ to be celebrated after the manner of the Church of *Eng-*
‘ *land*. Unto this the Queen answered, That if she
‘ should grant this, she should offend her Conscience,
‘ and openly break the publick Laws of her Realm, not
‘ without great peril both of her dignity and safety.
‘ The same Princely, Pious, and immovable Resolution
‘ she held, when in the like Treaty of Marriage between
‘ her and the Duke of *Anjou*, where Tolleration of the
‘ Roman Religion being much pressed and insisted on,
‘ both by the Queen his Mother, and by *Charles the 9th.*
‘ King of *France*, his Brother, Queen *Eliz.* (though
‘ it were suggested, that the Romish Religion was not
‘ deeply rooted in the Dukes mind, being but young, and
‘ for that he was Educated under *Carnlette*, a person not
‘ averse from the Protestant Religion, and that by de-
‘ grees he might be brought to the Protestant profession;
‘ and many other and great advantages would thereby
‘ accrew to the good of the Reformed Religion) an-
‘ swered, (as well became Gods Vice-gerent in her Do-
‘ minions) That although the outward Exercise of Chri-
‘ stian Religion might haply be tollerated with different
‘ Rites and Ceremonies amongst the Subjects of one and
‘ the same Kingdom; yet a different, yea a flat contrary
‘ Exer-

88 *Tolleration of Popery denyed by Q. Eliz.*

‘ Exercise between the Queen (who is the Head of her
 ‘ people) and her Husband, might not only seem peri-
 ‘ lous, but also altogether absurd ; she prayed them to
 ‘ consider with equal Ballance, on the one side her own
 ‘ hazard, and on the other side the Duke of *Anjou's*
 ‘ Honour : By Tollerating his Religion, she should break
 ‘ the Laws established, give offence to her best Subjects,
 ‘ and encouragement to her worst ; which things would
 ‘ certainly over-weigh the Duke of *Anjou's* Honour :
 ‘ If the Duke would water more plentifully the Seeds of
 ‘ the purer Religion, already sown, and suffer more to
 ‘ be sown, he should soon see, that it would be unto him
 ‘ a most high Honour. At length it came to this Issue,
 ‘ That if so be the Duke would be present with the
 ‘ Queen, at the Celebration of Divine Service, and not
 ‘ refuse to hear and learn the *Institutions of the Protestant*
 ‘ *Religion* ; she would assent, that neither the Duke nor
 ‘ his Family should be constrained to use the Rites and
 ‘ Ceremonies of the Church of *England*, nor molested for
 ‘ other Divine Rites, not openly and manifestly repugnant
 ‘ to *Gods Word* so as it were done in a certain private place,
 ‘ and no occasion given to the *English* to break the Laws
 ‘ established. *Foix* stuck at the Word, the *Word of God*;
 ‘ for whose satisfaction the *Queen* commanded instead of
 ‘ *Gods Word* to put in *Gods Church*, which when it liked
 ‘ him worse, and for it would have had to be put in the
 ‘ *Catholick Church* ; the *Queen* flatly and stoutly refused
 ‘ it, and so by degrees it cooled. Her religious care
 ‘ herein was also so great and steady, that *Walsingham*
 ‘ her *Ambassador* had secret Instructions, That if the
 ‘ Duke of *Anjou* should be content to omit in that Trea-
 ‘ ty that point concerning *Tolleration of Religion*, yet
 would

Tolleration of Popery denied by K. Jam. 89

‘ would the *Queen* bind him in such sure caution, that
‘ he should not require it at any time after.

§ Of the same opinion was *King James Anno 1596.*
in the Case of *Huntley Angus*, and *Arrol*, Popish Lords,
who though they would have betrayed the Kingdom to
the *Spaniard*; yet the King being willing afterwards to
have them return, (though Guilt had made them Fugi-
tives) and being returned, the King writ thus to *Huntley*,
viz. ‘ My Lord, I am sure you consider, and do remem-
‘ ber, how often I have incurred Skaith and hazard for
‘ your cause; therefore to be short, resolve you either
‘ to satisfie the Church betwixt that day that is appoint-
‘ ed, without any more delay, or else if your Consci-
‘ ence be so Kittle, as it cannot permit you, make for
‘ another Land betwixt this and that day, where you
‘ may use freely your own Conscience, your Wife and
‘ Barnes shall in that Case enjoy your Living, but for
‘ your self look never to be a *Scottish* Man again; de-
‘ ceive not your self to think by lingring of time your
‘ Wife, and your Allys, shall ever get you better Condi-
‘ tions: And think not, that I will suffer any professing
‘ a contrary Religion to dwell in this Land.

Afterwards when His Majesty came to the Crown of
England, which was *May 14. 1602.* he declared to his
Parliament there *19. May 1603.* ‘ That the Po-
‘ pish point of Doctrin is that Arrogant and Am- *Li.c.p.1*
‘ bitious Supremacy of their Head the *Pope*, whereby he
‘ not only claims to be Spiritual Head of all Christians,
‘ but also to have an Imperial civil power over all Kings
‘ and Emperors, dethroning and decrowning Princes
‘ with his Foot as pleaseth him, and dispensing and dispo-
‘ sing

90 *Tolleration of Popery denyed by K. Jam.*

‘sing of all Kingdoms and Empires at his appetite. The
 ‘other point which they observe in continual practise, is
 ‘the Assassimates and Murders of Kings, thinking it no
 ‘sin, but rather a matter of Salvation to do all Actions
 ‘of Rebellion and Hostility against their natural Sove-
 ‘reign Lord, if he be once accursed, his Subjects dis-
 ‘charged of their fidelity, and his Kingdom given a
 ‘Prey by that *Three Crowned Monarch*, or rather *Monster*
 ‘their Head.

Which Positions of theirs the Gun-powder-traitors,
 within Two Years after made good, after which time he was
 not only willing, whilst he lived, that we should pray to
 God as was done in the days of Great *Eliz.* that he would
 keep us from all Papistry, and that he would preserve us
 from the *Pope* as well as from the *Turk*, in as much as the
Pope laboured to dethrone Christ, as well as the *Turk* did;
 but he required further of us: That we should pray God
 to strengthen his Hands, and the Hands of his Nobles
 and Magistrates in the Land to cut off the Pa-

*In the Prayer
 to be made 5.
 Novemb. for
 the Gun-pow-
 der-treason.*

pists, to root them out of the Confines and Li-
 mits of the Kingdom; protesting in Parliament,
 that he could not permit the increase and
 growth of Popery, without betraying the li-
 berty both of *England* and *Scotland*, and of the Crown
 in his posterity, and did declare in his Speech in Parliament
 1605. That none of those that truly know and believe
 the whole Grounds and School-Conclusions of their
 Doctrins can ever prove good Christians or good Sub-
 jects. *Vide* his Works 504. Nay farther, in the Second
 Year of his Reign *ter’ tr’* upon a false rumor being spread,
 that His Majesty intended to grant a Tolleration to Pa-
 pists; he commanded all the Judges, with divers of the
 greatest

Tolleration of Popery denied by K. Jam. 91

greatest Nobility, *viz.* Lord Chancellor, Lord Treasurer, and to Assemble in the Star-Chamber to receive their opinions upon these and other points; at which time the Lords severally declared, how the King was discontented with the said false Rumor, and had made but the day before a protestation unto them, that he never intended it, and that he would spend the last drop of Blood in his Body before he would do it: And prayed, that before any of his Issue should maintain any other Religion than what he truly professed and maintained, that God would take them out of the World. *Vide Sir George Crokes Reports part. 2. ter. tr. Anno 2 Jac. Reg. in Banco Regis.*

§ When a Match with Spain was propounded to King James for Prince Charles, and there with an Article desired for a Tolleration of the Popish Religion, which when King James had propounded to the Arch-Bishop of Canterbury, 1623. the Arch-Bishop did write his Sentiments to King James; in which Letter He besought His Majesty to take into his consideration, what your Act is, and what the Consequence may be by your Act; you labour to set up the most Damnable and Heretical Doctrine of the Church of Rome, the Whore of Babilon. How hateful it will be to God, and grievous to the good Subjects, the professors of the Gospel, that your Majesty, who hath often disputed, and learnedly written against those, should now shew your self a Patron of those wicked Doctrins, which your Pen hath told the World, and your Conscience tells your self, are Superstitious, Idolatrous and Detestable. Besides this Tolleration which you endeavour to set up by your Proclamation, cannot be done without a Parliament, unless your Majesty will let your Subjects see that you will take unto your self ability to throw down the Laws of the Land at your
P pleasure,

92 Tolleration of Popery denyed by K. Jam.

pleasure, &c. prout. King James not long after, viz 23. Ap. 1624. returns this Answer to a Petition of his Parliament touching Recusants, viz. What my Religion is, my Books declare, my profession and my behaviour do shew; and I hope in God I shall never live to be thought otherwise; sure I am, I shall never deserve it: And for my part I wish that it might be written in Marble, and remain to posterity as a mark upon me, when I shall swerve from my Religion; for he that doth dissemble with God, is not to be trusted by Man. My Lords, I protest before God, my Heart hath bled, when I have heard of the increase of Popery; and God is my Judg, it hath been so great a grief unto me, that it hath been like Thorns in my Eyes, and Pricks in my sides, so far have I been, and ever shall be, from turning any other way. And my Lords and Gentlemen, you all shall be my Confessors, if I knew any way better than other to hinder the growth of Popery I would take it, and he cannot be an honest man, w^o knowing as I do, and being perswaded, as I am, would do otherwise.

The Romish Catholicks for want of this liberty and tollerance in the time of Queen Eliz. and since have made and written many bitter Complaints and Invectives against the Rigour of our Penal Laws &c. I could requite them by commemorating Rex Talionis. the flames they kindled in England to burn their Brethren to dust: How Pius Quintus conferred England on Philip II. King of Spain, and approved as an Act lawful by Azorius. Instit. Mor. part. 2. lib. 11. c. 5. And how many Princes they have displaced, poisoned and murdered.

Toleration of Popery denied by Q. Eliz. 93

The Holy House which the Friars have planted in *Spain*, resembling the Torments of *Nero* his Garden, the Massacres of *Provence*, *Piedmont* of old, and of late, and of *Paris*, where they murdered Men, Women and Children by Thousands, against the very Grounds of all Equity, Piety, Charity, and Humanity, without Convicting, Accusing, or so much as Calling them before any Judg, to hear what was misliked in them. And when was any of this put in Execution, some of it, even the 24 Aug. 1572. the very Year that *Charles IX.* the French King pretending great kindness to the Protestants, had in Testimony thereof desired a Confederacy at *Blois* with Queen *Eliz.* and the Princes of *Germany* in favour of them, whom notwithstanding he had secretly and treacherously designed to the slaughter: For no sooner were the Articles of Confederacy agreed on, (which was the 11th. of *April*) and confirmed by Oath by the Queen at *Westminster* 15. May in the presence of *Montmorency*, stiled the first Christian Prince, and accounted the most Noble Family of all *France*; who also again earnestly sollicitated the Marriage with the Duke of *Anjou*; but for that they could not agree about the Exercise of Religion, he hasted into *France* to the Marriage of *Henry* of *Navarre*, and *Madam Margarine* the French Kings Sister. To this Marriage, in pursuance of the said Bloody Design, were invited the Queen of *Navarre*, and all the choicest of the Protestants, and also *Burleigh* and *Leicester* out of *England*, (pretending Honour to them) and the *Palatine Elector's Sons* out of *Germany*, that being brought into the snare, both they, and with them the Protestant Evangelical Religion, might with one stroak, if not have had their Throats cut, yet at least

94 *Tolleration of Popery denied by Q. Eliz.*

receive a Mortal Wound : For no sooner was the Marriage Solemnized, but that barbarous Massacre of *Paris*, and the Bloody Butchering of the Protestants throughout the Cities of *France*, upon men of all Estates, was curdly put in Execution, and that within Two days after. *Mota: Fennelon* the *French* Ambassador had propounded the Marriage between Queen *Eliz.* and the Duke of *Anjou* at *Kenelworth*. *Camb. Elisab. 162.* Which considered, I cannot but wonder to hear you thus complaining at the Fatherly Chastisement wherewith this Realm seeketh your amendment, and sucketh not your Blood. Compare the penalties which you fret at, with the Laws of former Emperours, and you will see how easie they are in respect of their ancient Edicts ; ‘ which restrained such as did forbear to communicate with the Church of Christ from buying, selling, disposing, bequeathing Goods or Lands by will or otherwise, yea from receiving any Legacies, or enjoying their Fathers Inheritance, the place where Schismatical Service was said, Chappel or House to be forfeited, and the Bishop and Clergy-man to pay 16 *l.* weight in Gold, or to be banished. *Cod. l. 1. Tit. 5. Mamcheos Ibid. 8. Cuncti. St. Augustin Ep. 48.* When it was expected, by reason of the goodness of his Nature, that he should mediate for some of these penalties to be released, gave this quick and smart answer : Nay, marry let Princes in Gods Name serve Christ in making Laws for Christ.

§ It was, in the days of Queen *Eliz.* objected, That for want of the Exercise of a Religion, many sorts want things necessary to Salvation, and many are forced to things which Bring Damnation. *Sol.* We do not know what those things necessary to Salvation are, which this
Re: lm

Tolleration of Popery denied by Q. Eliz. 95

Realm wanteth. *Receive with meekness the Word that is grafted in you, which is able to save your Souls, 1. Jam. 21.* So long as we refuse no part of the Gospel, *which is the power of God for the Salvation of every Believer, Rom. 1. 16.* all other Wants signifie little. *St. Paul doth warrant us, That the Scriptures are able to direct and instruct Salvation by Faith in Christ Jesus, 2 Tim. 3. 15, 16.* less we believe not, more we need not, dream you what you list of Salvation and Damnation. *The Comfort of the Scriptures shall nourish our Hopes, Rom. 15.* It is you, not we, that keep back half the Communion one of the Commandments, and the publick use of the Scripture, the very Rule and Guide to Salvation.

¶ It grieves you sore, that any of your Tribe should be invited against their Wills to frequent our Sacraments or Service, and that any mans Conscience should be forced: Then why did you force Numbers with extream violence to recant, and forswear the perswasion of their Faith? *What Reason can you bring that you may compel others, and none must compel you? Where got you that exemption? or if Compulsion be lawful for both sides alike: Why storm ye so much at our easie penalties, and those seldom or never put in execution, when your selves are justly charged with many cruel, and unchristian Butcheries and Tragedies? your Inquisiting, your Burning, your Murdering of Thousands, without any respect of Innocent or Ignorant, is indeed very lamentable. This kind of compelling which Queen Eliz. used, and our Laws still prescribe, cannot be denyed to be Charitable, and to be resembleable to that Co-action, which the Scri-*
*As lawfull
for Prote-
stants as
Papists to
compel.*
ptures

ptures commend in *Josiah*, which the most virtuous Emperours followed in the Primitive Church, and which St. *Austin*, upon deep debating the cause, found allowed by God himself as the chiefeſt point of that Service which he requireth of Christian Princes. As much as they are troubled with Compulſion, when it is uſed againſt themſelves, yet they can glory in it when they uſe it againſt others; Witneſs *Peter Dameſius* the French Kings Ambaſſador to the Council of *Trent*, who in his ſolemn Oration to that Synod, vapoured, that the Kings of *France* had never ſuffered any Sect in any part of *France*, nor any but Catholicks; yea, have procured the converſion of Strangers, Idolaters and Hereticks, and have conſtrained them with pious Arms to profeſs the true and ſound Religion, (*rectius Hereſie.*) He ſhewed how *Childibert* compelled the *Viſigothes* (who were *Arrians*) to joyn themſelves to the Catholick Church; and how *Charles* the Great made Wars 30 Years with the *Saxons* to reduce them to Christian Religion. *Conf. Tr.* 186. Our Sacraments, Service and Sermons, are reformed according to the *Conſtat* of *Christs Will* and *Teſtament*, and therefore ought to be uſed and frequented, and perſons may be compelled to frequent them.

To come yet nearer home, & unto our own days; What are the perſecutions of the *Hugonots* & *Hungarians* at this day, but Compulſions, & thoſe contrary to ſeveral Edicts, Agreements and Sanctions of their Princes, which thereby (beſides their juſt right derived from God himſelf) become their juſt due, and ought as Inviolably to be kept as well on the Princes as on the Subjects part. God never brake his Covenant made with his people; and Princes ought as ſolemnly in this to Imitate their God,
and

and their Lord, whose Vice-gerents they are, and ought not to transgress or go beyond their Commission. Nothing of this kind can ever be claimed from, or objected justly against our Protestant Kings or Parliaments. I will not look far back, nor mention those solemn cursed Oaths some of our European Princes have taken to destroy and extirpate Hereticks, *i. e.* Protestants Root and Branch.

I shall here only call to mind the Edicts of *Nantex* made by *H. 4.* as a particular Irrevocable fundamental Law. In pursuance whereof Commissioners were sent into all Provinces to execute the same, which being done in due form, the Commissioners returned the Execution thereof into the Hands of the King to serve as a Rule and Standard in all future Debates which might happily arise on that Subject. Now to tell of all the violations of this Edict at the Instigation of the Jesuitical Clergy would fill a Volume, therefore I shall stint it to a few of many.

New Commissioners since 1660. being Commissioned, are commanded to Execute the Acts of Council made in Consequence of that Edict, which are no other than so many violations of the same. The Council *Anno* 1662. past an Act, that the Protestants shall not be admitted before the Commissioners to prove the right for the Exercise of their Religion by Inquests or Witnesses, even although the Witnesses be Roman Catholicks, whereby they have lost near Three parts of Four of all their Churches.

Provence, which had 15 or 16. Churches, is now reduced to 4. *Greix* which had 23 Churches hath now but 2. In all *Bretaigne* remains but 2. High and low *Languedock*
are

are reduced to half their Number. *Poitou* which had 61 indisputable Churches, is now reduced to 13. by an Act of 6. August 1665. and so of divers other Provinces.

By which means the Protestant Religion suffers more than by any Parisian Vespers: The Protestants being necessitated either to live without any publick Exercise of their Religion, or through infinite dangers and inconveniencies to wander 50. or 60. Miles distant from them.

One Act of Council hath robbed them of the liberty of praising God by forbidding singing of Psalms, even privately in their Houses. May 6. 1659. March 17. 1663.

Another Act hath deprived them of the comfort of paying their last duty to their Dead with any conveniency; compelling them to bury clandestinely, and in the night. Inhumanity beyond that of Heathens. 7. Aug. 3. Novemb. 1662.

Another hath divested Protestant Magistrates, whatever be their charge or quality of the privilege of presiding in their Courts. Sept. 1663.

Another hath taken away all means of Instructing and Educating cheir Children, leaving them at most (and that only in some places) the smaller Schools, where is only taught to Write, Read, Compt; as if study of Religion were incompatible with the study of Humane Sciences. 26. Feb. 1663.

Another hath restrained the liberty of Printing any Book in favour of the Religion without obtaining an *Imprimatur* from the Kings Council, and how likely they are to obtain that is not hard to guess. 29. Jan. 1663.

Another

Another ordaineth Parents to give Pensions to their Children who turn Papists, although the Children will not dwell with them. *Declaration* 24. Oct. 1663. and *Acts of Council* 30. Jan. 1665. As if paternal Authority were nulled by Childrens Apostacy; forgetting, that Christian Religion doth not absolve Slaves from their Subjection to their Masters, yet *Dominus Deus vester Papa* can discharge Children of their obedience which they owe to their Parents of the Protestant Religion.

Another prohibits the Exercise of Charity towards their Brethren, who have no sufficiency of their own for their livelyhood. 5. Oct. 1663.

Another dischargeth payment of Debts by those of the Commonalty who shall turn Papists. The very Heathens never pretended that those Christians who did but Apostatize to them, should be discharged from payment of their Debts.

Another prohibits Ministers to preach without the place of their residence, thereby depriving them of the benefit of Annexation, *i. e.* the priviledge of one Ministers supplying Two Churches, which singly are not able to afford a compleat maintenance. 22. Feb. 1664.

Another giveth liberty to Priests and Fryars to enter their Houses, and come unto their Bed-sides when sick or dying to sollicite them to change their Religion. 18. Sept. 1664. & 12. May 1665.

Another maketh it criminal in Ministers to style themselves Pastors or Ministers of the Word of God. Nay, they have regulated the very Garments of Ministers; forbidding them to wear a long Garment, that they may have no Character of distinction from the peasants. 30. Jan. 1663.

In the Declaration of pretended Relapses 1663. ratified in Parliament 7. Jan. 1663. It is ordained, that those of the Religion who have once embraced the Popish Religion shall never again return unto it under pain of perpetual Banishment. A thing plainly contrary to the Edict : Yet they have given it a retrospective and retroactive power to execute it against persons who became of the Religion long before the Declaration was in being ; and accordingly have proceeded against some whom they have imprisoned, compelled to do penance (by going Bare-foot and Bare-headed through the streets with a burning Torch to the place of Justice, or person offended, and there to ask forgiveness) and then Banished the Kingdom.

I could cloy the Readers with like severities *usq; ad nauseam*, but I forbear, having no other design by this brief Narrative but only to give a tast of the difference of severities, which we use here, and which are used against us abroad in our Neighbour Nations, without going farther into *Germany, Hungary, Poland*, and other Popish Countries. Let *William Watson* the Secular Priest conclude for our Justification, *viz. That all the sufferings brought upon the Papists here in England, was the due reward for their own demerits* : Which Axiome is as compleatly true now, as it was in his days.

Vide the Memoirs of the King of Sweden to the Emperour.

Now, what hope can we have to speed better than our Neighbours, who only want power to do as much for us? but I proceed.

As in the days of Queen *Eliz.* so now they begin to play their old tricks over again, and would fain perswade us, that there is a Generation of them that are faithful
and

and dutiful Subjects to this Crown, (whatsoever others
of the same Communion are) and therefore plead hard
for Indulgence and Tolleration above their Fel-
lows; *As that they disown the Paramount and* F. 5.
Omnipotent Powers attributed to the Pope in many particu-
lars, and look upon it as a grievance, rather than a right
belonging to him, and complain and wish for remedy; that
they will stand with the King, his Crown and Rega-
lity in some Cases by them named, and in all others 6.
in all points to live and dye with them. They farther con-
ceive that it is the right of every National Church to pro-
vide for the particular concerns thereof, and yet confesses,
that it is not for her safety to receive those who do not be-
lieve as she doth. It is there owned, (yet not with-
out a Peradventure) that the Church of England F. 7.
hath preserved the face of a continued Mission, and un-in-
interrupted Ordination, that her moderation in Doctrin is
great, that her discipline preserves Episcopal Government,
that she abhors Phanaticisme, and the wild Errors of a pri-
uate Spirit, that though she hold the Scripture to be the
Rule of Controversie, yet holds withall, that it is not of pri-
uate interpretation, and that she is for Vincentius Lyrinen-
sis Rule, quod ab omnibus, quod semper quod ubiq;
that the Papists upon many occasions have been found as
fauful to the State as any of their fellow Sub-
jects. At last this Diologist P. takes pet, that the F. 15.
seasonable discourse accounts the Protestant Religion 33.
excellent, and the Popish full of stupidity, which though
granted, yet he argues, may we not therefore be permitted
to say our Prayers in private, which is all the Indulgence
allowed us? and that sure it is no part of the Protestant
Q 2 Church

102 *Papalins plead their own Merits afresh.*

Church to hinder others from being as good as they can, and the worse our Religion is, the more need we have of praying to make us better.

A great Courtier I must confess, and hath complemented us highly to his own ends and advantage, yet with little Injury to us; which though I cannot so courtly return in its own kind without flattering; yet I modestly wish, that all the Papists were no worse minded: And yet if they were, I do not know that this State were the more secure. This very Scene was acted in Queen *Eliz.* days, as I have shewed before, and their own Books, which are very numerous, and very full of such acknowledgments and disclamours; and yet some of the same Leaven for their unfaithfulness to her and this Crown came with the first unto untimely ends, and that deservedly. I will hope better of these of this Generation, presuming they will take warning by other mens harms. However, I presume this State will be as wise now as they were in her days, and trust to neither, for that the more secure we are of the one, the less safe we are from the other. The Seculars and Regulars in her days confessed much more, *viz.* That though they disliked the severity of her Laws, yet could not but acknowledg, that the State had great cause to make such, except they should have shewed themselves careless, and though the Laws were very extreme, yet the occasions of them were very outrageous; and likewise, that the Execution of them was not so Tragical as many did write and report. Import. Consider. f. 11. A Letter from a Jesuited Gent. f. 65, 66. Dialogue between a Secular Priest, and a Lay Gent. sparing discovery, and others, sparsim.

Q.E. great favours to professed Papists &c. 103

In Queen *Eliz.* days such of the Papists who though they did not forbear to profess Loyalty and Obedience to Her Majesty, and were ready to resist any Forrein force, though Authorized from the Pope himself, (as this Dialogist pretends now to do:) None of this sort were for their Religion prosecuted, or charged with any crimes or pains of Treason. And this I shall demonstrate in point of fact, by instancing of some few of very many of the better sort, (for of the more ordinary sort they were *sans nombre*) not unfit to be taken notice of; as by name Dr. *Heth*, that was *Arch-Bishop* of *York*, and *Lord Chancellor* of *England*, in Queen *Maries* days, who at the first coming of Queen *Eliz.* to the Crown, shewing himself a faithful and quiet Subject continued in both the said Offices, though in Religion then manifestly differing, and was not restrained of his liberty, nor deprived of his proper Lands and Goods; but willingly leaving both his Offices, lived in his own House very discreetly, and enjoyed all his purchased Lands, and disposed of them as he pleased at his death: An Example of Clemency not to be parallel'd in Queen *Maries* time. The like did Dr. *Poole* Bishop of *Peterborough*: Dr. *Tunstall* Bishop of *Duresme*: Dr. *White* and Dr. *Oglethorpe* Bishops, the one of *Winchester*, the other of *Carlisle*, who was so inclined to dutifulness to the Queen, that he did the Office of Consecration and Coronation of Her Majesty: And Dr. *Thurleby*, and Dr. *Watson*, the one of *Ely*, the other of *Lincoln* Bishops; and so *Turberville* Bishop of *Exeter*; all which lived at their own liberty, without being charged with any Capital peine, though they maintained the Popes Authority against the Laws of the Realm: Some Abbots did the like

104 Q. El. *great favours to professed Papists*

like, as Mr. *Fecknam* : Some *Deans*, as Dr. *Boxall*, *Dean of Windsor* : Dr. *Cole*, *Dean of St. Pauls* : Dr. *Reignold*, *Dean of Exeter*, and many others, having born Offices and Dignities in the Church, and that had made profession against the Pope, which they only began in *Queen Maries* time to change ; yet were these never troubled nor deprived of their proper Goods and Livelyhoods ; but only removed from their Ecclesiastical Offices, which they would not Exercise according to the Laws, and most of them, and many others of their sort, for a great time were retained in Bishops Houses very civilly and courteously, without charge to themselves or their friends, untill the time that the Pope (*Phalaris* like) sent out his roaring Bull, dated 5. *Calend. Mart.* 1569. 5. *Papatus Pij Quint.* and his bellowing Messages to trouble this Realm by stirring Rebellion about the same year, being about 11 Years after Her Majesties coming to the Crown. Besides these Ecclesiasticks, there were also very many Lay-men of good Fortunes and Families that were manifestly *seduced by their Priests* to hold wrong opinions in Religion for the Popes Authority, and none of them were ever impeached of Treason, or of loss of Life, Member, or Inheritance, for such their opinions in Religion, or for the Popes Authority alone, as our most impudent Adversaries have often publi-

F. 5. ed, and yet some of them were well known to hold opinion, That the Pope ought by Authority of Gods Word to be Supreme, and only Head of the Catholick Church over the whole World, and only to rule in all Causes Ecclesiastical ; and that the *Queens Majesty* ought not to be Governour over any of her Subjects in her Realm, being persons Ecclesiastical ; which opinions are never-

did not secure her person nor quiet her St. 105

nevertheless in some part by the Laws of this Nation punishable in other Degrees ; yet for none of these points were any persons prosecuted with the Crime of Treason, or brought in danger of life, but enjoyed their Religion in private with Connivance, though not with Tolleration and Abetting, and so they have done ever since even unto the very day this Dialogist writ his Dialogue, with as much freedom and liberty : Nay, with more, than have our other dissenting Brethren, (who differ in Discipline and Ecclesiastical Government only, not in Doctrine) without having their Consciences raked into by *Six bloody Articles*, or any Oaths : And if any thing of more than ordinary severity hath lately befallen them, they may thank their own most implacable and restless Spirits for it : And if any of the same Communion being of more quiet, and moderate Temper and Humour, and better principled, do suffer thereby, they ought in all Justice to do as the Seculars in *Queen Eliz.* days did, and place the blame on the fiery tempers of that *Crudele genus* of some their own Colleagues that have brought this upon them, and not to blame us or our Laws, who in all prudence ought to provide for the safety and quiet of our selves and of our own Religion by wholsom Laws, be displeased therewith who will.

Now were Papists in *Queen Eliz.* days the quieter or better Subjects for those 12 Years Indulgence, Connivance, Favours and princely Graces ? or the *Queen* in any manner the more secure in her person, or quiet in her Dominions ? Let be Judg that *Bull* of *Pius Quintus*, together with the Popes Commission granted to Dr. *Sanders* as Legate, (who before his passing into *Ireland* openly by writing, Impudently avowed that *Bull* against
Her

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Her Majesty to be lawful, and which for ought I know is in force to this day against all her Successors, (if any Pope please to have it so) and together with the Faculties granted by the Pope unto *P. P. Robert Parsons*, and *Edmund Campion* at Rome, 14. Apr. 1580. then going for England, and together with the Confession of *Hart*, who (being Condemned with *Campion*) did the last of December 1580. confess, *That the Bull of Pius Quintus*

(for so much as is against the *Queen*) is held
25.Feb.1570. amongst the English Catholicks for a lawful sentence, and a sufficient discharge of her Subjects fidelity, and so remaineth in force ; but in some points touching her Subjects it is altered by the present Pope. For where in that Bull all her Subjects are commanded not to obey her, and she being Excommunicate and Deposed, all that do obey her are likewise innodate and Accursed, which point is perilous to the Catholicks ; for if they obey her, they are within the verge of the Popes Curse ; if they disobey her, they are in the Queens danger ; therefore the present Pope to relieve them hath altered that part of the Bull, and dispensed with them to obey or serve her without peril of Excommunication, which Dispensation is to endure but till it please the Pope otherwise to determine. We thank his Holiness. This Bull did Import, 1. That Her Majesty was not the lawful *Queen* of England ; the first and highest point of Treason. 2. That all her Subjects are discharged of all their Oaths and Obedience ; another point of high Treason. 3. All warranted to disobey her and her Laws.

This was the proper and natural product of 12 Years Indulgence and Connivance with much moderation, and many favours ; and from this Root sprang all the subsequent

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quent Treasons (in Queen Eliz. days, and since, and will be again if not prevented) of *Northumberland, Westmoreland, Parsons, Parry, Throgmorton, Somerville, Stewkeley, Saunders, cum multis aliis.* A special Argument and Motive I must confess (and well becoming P. the Dialogist, when he hath no better) to perswade King and Parliament to give new and fresh Indulgence to the Papists, that they might with the better Grace, and more Authority *impune peccare.*

As to this pitiful begging Argument of this P. *viz.* That because many of them deny much of the Popes Authority ; therefore they should have Toleration now ; I shall only apply matter of Fact, *viz.* the chiefest and most of them that I have named, had in the times of H. 8. and E. 6. either by preaching, writing, reading or arguing, taught all people to condemn, yea to abhor the Authority of the Pope ; for which purpose they had many times given their Oaths publicly against the Popes Authority, and had also yielded to both the said Kings the Title of *Supreme Head* of the Church of *England*, next under Christ, and yet they refused to allow Queen *Eliz.* the Title of *Supreme Governor*, though to gratifie them she omitted the very Title of *Supreme Head* at the begin of her Reign, and this is demonstrable by many of their Books and Sermons against the Popes Authority printed both in *English* and *Latin* to their great shame and reproach to change so often, but especially in persecuting such in Queen *Maries* days, whom themselves had taught and established to hold the contrary in H. 8. days ; a sin bordering on the sin against the Holy Ghost, scarce to be forgiven. And

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shall

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shall we be gull'd again by such Sophisters. Was Queen Eliz. ever the more safe in her person? or her Dominions the more secure from Troubles, Insurrections, or Rebellions, because some few protested Loyalty? Let all Impartial Histories, and their and our own Memories be Judg. Come out of their fellowship, and you will not partake of their plagues; else they that will ship themselves with the Devil must Sail with him

But why trouble I my self, or the Readers with this frivolous Argument, when it cannot be the least dust in the Ballance to perswade? That upon this Dialogist, War-rant, or only Intimation rather, he and his Seculars (and who those are we know not, and not possible for us to distinguish) shall use loyal and peaceable behaviours; nay, what if they should be as good as their Word, deny the Popes Exorbitant powers, and swear Allegiance maugre the Popes Mandates to the contrary? Is this an Argument prevalent enough to perswade us to nurse and nuzzle up the Popes Imps, (whose Seeds-men and Legates are both Priests and Jesuits) and suffer him that hath already cursed Her Majesties person, and in her all her Successors, removed her Crown, discharged her Subjects, invaded her Dominions,

* *In the days of H. 8. the Earl of Desmond profered Ireland to the French King, (the Instrument whereof yet remains upon Record in the Court at Paris) and the Pope afterwards transferred the Title of all our Kingdoms unto Charles the 5th. which by new*

* *and given them away to others, and now to suffer them to steal from our Kings and Queens their peoples Hearts, and reconcile them to that Mother of Abominations, that dares call light darkness, and darkness light, dock Commu-nions and Decalogues, and worship Idols, whose Brow is Brass and whose Heart is harder than the neather Mill-stone,*

stone, that hearing, will not hear, and seeing, will not see, nor understand; charm the Charmer never so wisely, never so sweetly, and all this under the vizard of Catholick Religion, and feigned Devotion, which in truth is nothing less, but is superstitious, Idolatrous and

Grants was confirmed unto his Son Philip in the days of Queen Eliz. with a resolution to settle this Crown upon the Spanish Infanta.

Bishop Usher's Speech at Dublin, f. 12.

Abominable, the Tolleration and Allowance of which cannot possibly be Indulged, without manifest breach of Gods Law (against which there is no plea or excuse to be allowed) joyned with the subversion of the Crown and Royal State. For how is it possible that light should agree with darkness, God and *Belial*, Christ and Anti-christ? the same Moment any persons is reconciled to *Rome*, the same Moment he is become a sworn Votary and Vassal to *Rome*, subject to another head.

Were this humble Petition and desire only for Earthly and not Heavenly things, and did it not concern Christs Glory, but the Indemnity of our Kings and people, what a pittiful toy is it for a few *Friars* well versed in the Arts of Equivocation to think themselves meet Pledges and Hostages for the security of so great a Prince and people. Submission to God, and your Prince would be more perswasive and authentique, and would better become you. It is not enough to renounce the exorbitant powers claim'd by the Pope, except withall you renounce the Idolatrous Worship of *Rome*, and her Doctrins of Infallibility, and of probability, of Transubstantiation; Demy-Communion; praying in an unknown Tongue; debarring the people the use of the Bible, and a thrave of other false and Heretical Doctrins and practises; having only lowd and bawling Im-

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pudence for their Justification, without either Sense, Reason or Scripture.

The most Honourable and Grave Sages of this Nation understand you so well, that I believe you find they will not easily be cheated with kanting words or specious pretences, made use of only to obumbrate and shadow the clearness of their long and grounded Experience, purchased by clear demonstration, and matter of Fact at the dearest rate and expence of Blood and Treasure. I do heartily joyn Issue with this Dialogist, and believe as he doth, *That it is not for the safety of our Church to receive those who do not believe as we do.* In this we are good Friends; but I doubt he will be as angry with me, as with the seasonable discourser, for accounting the Popish Religion to be Superstitious, Idolatrous and Absurd; and the Protestant to be the True, Antient, and Apostolick Religion: Neither shall I much differ with him in some other of his Concessions, *viz. That it is the right of every National Church to provide for the particular concerns thereof, and (and without his Peradventure) that the Church of England hath preserved the face of a continued Mission, and uninterrupted Ordination, (which is impossible for the Romanists to do, their Doctrin of Intention being allowed for currant) that her moderation in Doctrin is great, that her Discipline preserves Episcopal Government.* He concludes, *may we not therefore (because the Popish Religion is accounted stupid) be permitted to say our prayers in private, which is all the Indulgence allowed us, and that sure it is no part of the goodness of the Protestant Church to hinder others from being as good as they can, and the worse our Religion is, the more need we have of praying to make us better.*

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§ As it is no part of our Doctrin to hinder prayers and devotions, (*that are in truth so according to Christs Constant*) or men to be as good as they can; so it is no part of our practise, and it looks too like a slander to intimate it; and it is our belief, that the worse the men and their Religion are, the more need they have of their own and other mens prayers to make them better, but then they must be made to God, and his Son, and not to Pictures and Images, nor yet to Stocks and Stones, and those in a Language to themselves Intelligible.

It is indeed the desire and design of our Souls, that being converted our selves to strengthen our Brethren, and to hinder some scabbed Sheep from infecting the rest of the whole Flock, to hinder the traficking of your private Idolatrous Masses, or the feeding His Majesties best Subjects with Fragments of Communions, or to mock the weaker Brethren with prayers not understood, or weary them with ridiculous Gestures, and to hinder the giving the Glory that is due to God unto Stocks and Stones; Prayers understood or not understood to Saints, Pictures, and Idols, *Ave Maries* and Beads, *Agnus Dei's*, and such Abominations which will never prevail with God for Blessings, but will rather pull down his Curses and Judgments upon you. Prayers to God and his Son are by God commanded, and are acceptable to him without dispute; to Wafers, Saints and Pictures, are not so; it being indisputable Idolatry to give Divine Honour to a Creature, to a Wafer-God, that Dogs, Mice and Rats may eat.

Do

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Mat. 26. 26, 27, 28. Do but what our Saviour undeniably did, *viz. break and give to all, that all may be partakers one Bread*, 1 Cor. 10. 16, 17. Divide the Cup that all may drink thereof: Do that which he commanded to be done, who first ordained this Mystery: Do that which St. Paul received of the Lord, and delivered to the Church of Corinth, 1 Cor. 11. 23, 24, 25. Do that, I say, which the Primitive Church of Christ always did, and you need not doubt of publick Allowance, nor of publick places and oratories. Do not make your selves wiser than God himself, by putting a Padlock on the Scriptures which Christ hath commanded every man to search, for in them ye think to have *Eternal Life*, and they are they which testifie of me, John 5. 39. and which was taught Timothy from a Child, and are able to make wise unto Salvation through Faith, which is in Christ Jesus, and is profitable for Doctrin, for Reproof, for Correction, for instruction in Righteousness, that the man of God may be perfect, thoroughly furnished unto all good Works, 1 Tim. 3. 15, 16, 17. Do not go about to rob God of his Glory, by denying the Work of his own hands, and the Redeemed of his own Blood, the Efficacy of the Scriptures, with the assistance of his Spirit; nor us of our Senses, as if we could not distinguish Bread from Flesh, or the Juice of the Grape from the Blood of Christ: Do not subtract from Gods own Decalogue one of his own Commandments; under the pain of Eternal Damnation add 14 new Articles to the Apostles Creed, which squint more at belief in the Pope and Papal Definitions, than towards God and his Word, lest ye Incur the plagues denonned against such Arithmetick, and your part in the Book of Life be taken away,

Rev.

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Rev. 22. 18, 19. Neither be of those many which corrupt the Word of God; but as of sincerity; but as of God in the sight of God speake and write in Christ, 2 Cor. 2. 17.

These few of many are sins so gross, that they go open before to Judgment, and are as manifest as the Deeds of the Flesh, which are Adultery, Fornication, Uncleannefs, Lasciviousness, Idolatry, Murders, Revelings, &c. Gal. 5. 19, 20, 21. which both God and Nations abhor and make Laws against, and Prohibitions; so that none can be deceived, but such as are given up to a reprobate sense, and unto strong delusions to believe Lies, 1 Thes. 2. 11.

§ It is true, you have reconciled some Profelytes unto your Church, (which hath made both King and Parliament so Industrious, to preserve the rest from Infection and Seducements) and by so doing you have made them two fold more the Children of Hell than they were before, meer Samaritans, Worshippers of they know not what; whereby we have lost little, and you have not got much: For indeed it matters little what Religion Men profess, if they live not according to to the Decalogue.

It is neither Circumcision nor Uncircumcision, but Gal. 6. 15. For no man either knows or believes in God otherwise than the Devils do, that doth not keep his Commandments: And God knows the love of men towards him, only by their keeping of his Commandments, and by abstaining from that black Catalogue of sins Recorded Gal. 5. 19. and without Holiness it is impossible ever to see the face of God with comfort. I know no medium between a Saint and a Devil, nor any Purgatory between Heaven and Hell. As the Tree falls so
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it lies, Heaven and Hell will divide the whole World at last.

As it hath been the unhappiness of former Ages, so of this also, that they that *depart from evil make themselves a Prey*; and they that live Holily, Godlily and Righteously in this present evil World are jeered, and accounted but the off-scouring of the World, *Penitentiarii Asini*, Formal Fops. But I fear when the *King of Terrors* shall Attacque the Copyholds of such Flowters, and *Magor-Missabib*, Fear and Terror shall be round about them, and when they are drawing near to the Chambers of Death, that then their Groans will be like the *Groans of a deadly wounded man*, and their *Hopes like the giving up of the Ghost*; and that then the'l wish that both their lives and their deaths had been like those *Formal Fobbs*. Therefore my hearty desire is, That both this Dialogist, and all the perverted reconciled Profelytes to Rome would *return from whence they are fallen, and repent*, and come out of that Inchanting City, and Sink of sin, (that hath spawned more false Doctrins of a Scarlet Dye, than all the Christian Churches in the World) and be seperate, and no doubt but this Church will receive them, and our Kings and Queens will be their nursing Fathers, and Mothers, and you will become their Sons and Daughters; else, *What fellowship can righteousness have with unrighteousness? what Communion can Light have with Darknes? What Concord can Christ have with Belial? and what agreement can the Temple of God have with Idols?* Wherefore come out from among them, and be ye seperate, and God and this Church will receive you, and God will be a **F**ather unto you, and ye shall be his Sons and Daughters, 2 Cor. 6. 14, 15, 16, 17, 18.

§ Reasons

Toller. as little to be allow'd on a polit. acc. 115

§ Reasons are as strong and convincing against Toleration, if the case be considered upon a *Politick Account* and *Interest*, as well as upon a Religious; for to draw away Subjects to depend upon a *Forrein Prelate* or power from their Natural or Lawful Sovereign, is in a Politick Consideration as the defiling of the Kings Bed, and debauching of his Consort from him; and this is that which makes *Popery Intollerable* on a *Politick Account*; neither can any Merits render it tollerable or reasonable.

Notwithstanding their pretensions of Merit are so high, that they are not content with connivance & safety, (which they enjoy without grudging, and with more freedom, and less trouble than many non-assenting Protestants, nor yet with *Honours*, (which they have had also in great measure) nor yet with *power and trust*, of which they have had their shares also) and yet are not contented: *Lords Paramount* they must be, or else restless, and clamorous they will be. Such is their Nature, that it must devour or trample down all before it, or else it will never rest satisfied. Such is the unsatiableness of this Scarlet Lady, so often drunk with the Blood of the Saints, that no Blood could yet satisfy, but that she still cries, Give, Give.

In all Histories from Generation to Generation, they that run may read prodigious Examples of Exorbitant *Papal Claims* and pride over *Kings, Emperours, Princes*, and *Free States*, even against right reason, and to the Indignation of all Mankind, and these justified by their *Popes, Councils, Decretals, Canons* and *Divines* of the first Magnitude, ascribing to the Pope power of deposing Kings, if Hereticks, and they are all so, when

his Holiness please so to tearm them by as good Logick as the Foxes Ears are Horns, if the Lyon please to call them so.

And if yet there be any *Papists* that in Word, or Writings do disown such Doctrins as the Seculars did in Queen Eliz. days, (*of whom notwithstanding it is observed, That they never discovered any traiterous design until it was first discovered by others, and that in several Treasons, though many of the Seminary Priests were active and forward*) yet they are as little to be confided in, as those that own and justifie them; for that by so doing they contradict and disclaim the very Faith they own and profess; and unto which they are sworn, thereby forsaking their *Popes, Councils, Canons, Divines, and Decretals*; nay, their Doctrins of Supremacy, of believing as the Church, i. e. as the Pope believes of *Infallibility* and *Probability* of Equivocation, of no Faith to be kept with Hereticks, &c. all Doctrins of the Church of Rome, which alone are in their esteem, of power sufficient to warrant and justifie their blind obedience, and to null all the security that can possibly be given between Prince & People, whether Oaths or Laws, Civil or Ecclesiastical, nay Divine.

And if we may prognosticate of practises to come, by practises past let the said Experience of former Ages, and of all Countries, and of ours in particular, rise up in Judgment against them, that they never have been, never will be Loyal Subjects to our Protestant Princes the Reasons are strong, for that they are ever incited to such evil Machinations and practises by the strong impulse and impetuous zeal of their own Doctrins and Superstitions, and all proceeding from causes peculiar unto Romish Religion

Religion and Principles, which they have not in the least as yet changed, nor disclaimed, nor yet their Interest.

§ Besides, if the Papists of *England* have merited any thing from the King and his Father in these late troubles, it is no thanks to their Religion; and therefore no reason they should be gratified in their Religion; for had it proceeded from the undoubted principles of their Religion, it would have held as well in *Ireland* as in *England*; nay, it would have held as well in *Queen Elizabeths*, and *King James* his time, as in the time of *King Charles* Father and Son. ^a It being confessed by themselves, that none of them have in all the times of persecution dyed expressly for Religion, but all for Treason. ^b And that *Irish* Papists would have been as little Loyal to *Queen Mary* as unto *Queen Eliz.* But the continual Plots against the Life and Crown of that *Queen*; and that horrid *Gun-powder* Plot against *King James*; and all his Race and Nobles; and the late Rebellion in *Ireland* against *King Charles* do demonstrate the contrary, and their Religion, where that and the Pope are concerned, teaching the contrary; but they thought not their Religion in that case concerned, if they had, then it would have appeared, whether their Loyalty would have born up against it or no, more than it hath done in former times. Therefore if any such Merits have been, they have been only personal, and so may be, and no doubt so have been, and will be requited with personal favours, but in no case, with such as may tend to the advantage of the *Popish*, and consequently to the

^a Postscript to an Answer to a Jesuited Gent. and also in a sparing Discourse.

^b Answer to a Letter to a Jesuited Gent. p. 45.

disadvantage of the *Protestant Religion*, Power and Interest of our Princes.

But let us a little examin what in truth have been the *Merits* of the *Papists* in the late Wars. To say the *Papists* were the Formal Causes of the late War upon what hath been before written, were happily not quite besides the Cushion. However, the former matter and grounds administers good Reasons to believe, and affirm that they were *great occasions* both of the *rise, growth* and *continuance* of our late Wars. Some, and those not a few, of the wisest and most sober *Cavaliers* thought that the *Papists* did look upon the War as their great *Interest* and *Habvest*, either by opening unto them occasions to pretend something in favour of their party in case the King prevailed; or otherwise by fomenting of the War between Protestant and Protestant, they should have gained an Interest through their divisions, when they had weakened one another, and that by fishing in troubled Waters they should gain some advantage by the confusions, which (as the Law stood) in a settled State of Affairs they could not expect.

§ However, if the *Papists* did not design those divisions, and the breaking in pieces of the Antient Government of this Kingdom, and that wherein they hoped to find their Interest; it is certain they were great occasions thereof; for what on the one hand with their Negotiations before the War by *Seignior Con*, and other the *Popes Agents*, and the State tampering with the Pope and King of *Spain* about the *Infanta*, not yet out of the Minds and Memories of his Subjects; and their boldness upon the favour they might happily expect from the Kings Mother, and the

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the Clemency which they found from his Father, (no way desirous to have the Sanguinary Laws Executed upon them) and what by the Rebellion of those of that Religion in *Ireland*, they created so great Jealousies in the minds of the Protestant party in *England*, that it rather weakened the Royal party than fortified it, and made the Adverse party so numerous and so successful as a long time it was. And it may be truly said there was never a Papist in the Kings Army, but it lost him the Hearts of many Protestants ; and as it cannot be supposed, that they brought a Blessing on the Kings Armies, so it is certain they brought a very ill reputation upon them ; and where one fought against the Kings party upon a serious Examination of the State of the Quarrel, Hundreds took the other party, because they saw so many Papists on his side ; and possibly things had never grown to that height, as to have broken out into a War, had it not been for the Jealousies which were partly given, and partly taken from the Insolent Carriage of that party both in *England* and *Ireland*. And yet for all this, and that they were so much concerned to quench the fire, that had so far contributed to the kindling of it, we shall find as little ground for their Works of Super-errogation in this matter, as in point of Religion ; if the number of them that were slain, or suffered for the King or his Father be compared with the Protestant profession : Neither were they so Instrumental to the restitution of the King as those of the Protestant profession, no not as very many of those that had formerly been of the contrary side, and even where Interest might seem more to sway them another way, and that in all probability might have promised themselves more favour under the powers that then prevailed ;

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prevailed ; for that is also considerable in that matter, (which was pleaded by many of the *Papists* to obtain favour from the powers that were from time to time uppermost, when they were so) that could they have lived quietly in their own Houses, they had never repaired to the Kings Garrisons. But the War being held forth (to gain more credit to the party) to be against *Papists* and their Adherents chiefly, though all sorts of other opinions found some Indulgence, yet the *Papists* (professing themselves *Papists*) could not be admitted upon any terms, though happily they were admitted ; nay favoured under disguises of Quakers, and the like ; and therefore no marvel if they were on the Kings side, that they might play their Game the better on both sides, when they could not be on the other side professedly.

§ The Truth is, prudence and necessity together, with their Loyalty, made them serve the King in his Wars, they well knowing that the Parliament was professedly and desperately bent against them ; and therefore could have little hopes of comfort from them, which Induced them to adhere to the King, who was *Pater Patriæ*, and from whom they might justly challenge protection, as *Subjects*, though not as *Papists*, in which capacity His Majesty received them ; neither did he ever own their assistance, but as *Subjects*, and as justified by necessity.

And now that the differing parties being weary of endless Broyls, were willing to come to a Closure ; those that had done so much to occasion the War, and so little to make it successful, and less to bring about His Majesties happy return, and union between him and his people,

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people, would make such a vertue of necessity, as to deserve such Indulgences and Rewards, which neither can be expected with modesty, nor granted with a good Conscience towards God, no nor yet with safety to the Crown, if the Intrinsick Interest thereof be justly weighed and considered, and without all Colour or Ground of Reason, Conscience or prudence: For indeed all things, principles and practises considered, I cannot imagine what good and indefeasable security they can possibly give to any Protestant Prince or State, that they will be and continue Loyal and Faithful Subjects: Therefore until they reverse and nullifie their *Oaths* and *Principles* of *Obedience* to the See of Rome, their claims and pretensions of Jurisdiction over Temporal Princes, their Doctrins of *Infallibility*, and of *blind Obedience*; nay, their Doctrins of *probability* also they must excuse me, if I differ in opinion with them, and make it an Article of my Creed, and believe, that no protestant Prince or State can ever be undoubtedly secure of the Loyalty and Fidelity of their Popish Subjects, if the Pope command the contrary: It being according to their Doctrin of *probability*, a Maxim amongst them, that that which 1, 2, or some few Roman Catholick Doctors say is lawful, may (in the Judgment of Papists) be done without mortal sin.

This is Mr. *Knots* Clarity maintained c. 4. Sect. 25. as also *Valentias*, *Vasques*, *Lessius*, *Enriques*, *Sal Cellot de Hier.* l. 8. c. 16. p. 714.) But not only one but many Popish Doctors; nay, Popes, Cardinals and Councils say, That it is lawful to murder or depose a Supreme Magistrate that is guilty of Heresie, or suspected of it, and such according to their Tenets are Protestant Princes:

Nay,

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Nay, J. E. in his Book Entitled, *The Right and Jurisdiction of the Prelate, and the Prince*, printed with the Licence of Superiors, 1617. maintains the same not only by the opinions of very many Doctors, but also by the Popes, and the Authority of General Councils, as that of *Lateran* under *Innocent the Third*, Anno 1215. c. 3. and that of *Lyons* c. 5. *de homicidio* in 6. and another General Council of *Lyons*, Anno 1245. and affirms, That many other Councils he could alledge for the same, as *Bellarmino* and *Schulkenius* have done, Ergo, *Cavete Principes Conclusionem*. Princes beware your Crowns, beware your Heads, and of giving any Indulgence, Countenance, and power to that Generation of Men, who are Sworn Vassals to the Bishop of *Rome*, and make it a part of your *Letany*, viz, from such ill kind of Men *Libera nos Domine*.

Having thus Summarily manifested to all the World, that will read and understand the Doctrins and practises of Papists to be so desperately pernicious and destructive to our Protestant Kings and Kingdoms; and withall will consider what most precious Golden Apples *England*, *Scotland* and *Ireland*, with all their Forrein plantations and Dominions, are to gratifie *Cardinalisme*, *Nepotisme*, or any incestuous Brood of any *Donna Olympia*. It is very reasonable to believe, That what they have done, that they will re-iterate again and again, if not wisely and timely prevented; were it not then admiral discretion in us to give this Generation of Men yet more power and liberty (the only things they want) to put the same practises in Execution again, when they have given us from Age to Age successively such Demonstrations and Assurances, that they will do as they have done when
ever

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ever they have power, a neat opportunity, and are so commanded by their universal Monarch?

But I Conclude, That if we have any love or regard for that Religion, which is *pure, peaceable, undefiled*, and which is truly *Antient, Catholick, and Apostolick*; or any abhorrency to that Inchanting City full of all pollutions & uncleaneſs, Idolatry, Superſtition, Blaſphemy, what not? or any concern for the ſafety of His Majesties perſon, for liberty of our Conſciences, property and freedom of our Eſtates, and laſtly any care to preſerve King and Kingdom from *Parifian Veſpers*, Inquiſitions, Fire and Faggot, and from a *Six-knotted-whip* of Articles; it will wonderfully concern us by all whoſſom Laws and means to prevent the growth of this *Crudele Genus*, by paring their Nayls only, that otherwiſe would crack our Crowns, and ſeek our lives, unleſs we will *quantum in nobis*, ſacrifice once more all that is near and dear unto us, unto Romiſh Tyranny.

§ I ſhall yet further Conclude, That if Proteſtant Princes will but rightly conſider that they (like Gods own Sabbath) were ordained for Kingdoms, and not Kingdoms for them, and that if they will follow but the very Dictates of right Reason, and the very light of Nature, they cannot (without being *felones de ſe*) eſta- bliſh, or tollerate by Law Popery in their Proteſtant Do- minions: For as ſelf-preſervation by the very Law and Light of Nature is the *Suprema lex* of every Individual, and conſequently of every Prince conſidered only as a ſingle perſon: So *Salus Populi*, (wherein the Prince himſelf is alſo included and involved) even politically, and in reſpect of Magiſtraey conſidered is the *Suprema lex* alſo; And the firſt and principal thing Magiſtrates
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are to look after, is to preserve Magistracy, and the Authority they are intrusted withall for the good of the Governed, in its full power and prerogative: And for this great reason also it is wonderful absurd to suppose a Magistrate obliged to tollerate any thing destructive to the very being of the persons, and Authority of him and his people, for whose welfare he is intrusted: And of such a Nature is Popery, and is the design of Papists, and no pretence of Conscience whatsoever is in such a Case to be hearkned unto, or endured, it being against the very Light of Nature, and in truth nothing else but to pretend Conscience, the better to enable them to destroy not Religion only, but even Protestant Mankind: For the very Light of Nature abandons all such principles from the least Tolleration, they making men cease to be true Subjects to the State, or good Common-Walthsmen in relation to others.

Though I have thus justified the Act of Parliament by the confessions of Papists themselves, by matters of Fact, Reasons of State, and warranty of Scripture; yet I can give no Vote or Encouragement for Sanguinary Laws, meerly for matters of Religion abstract from treasonable and capital crimes and practises; nor yet to imitate our Adversaries in Inquisitions, fleaing with Stripes, starving with Hunger, Cold and Nakedness, plunging into loathsom Dungeons, full fraught with stinking Nastiness, and with Toads, Serpents, and other venomous Creatures; nor yet for unnecessary pecuniary Mulcts. And I am confident, that such true *English* generous Blood runs in the Veins of *English* Parliaments, that they naturally pity the distressed, and abhor cruelties, that they will not use Extremities, nor put in Execution
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the utmost of the Penal Laws, but will mould them as gently as the peace and safety of the Nation will bear and permit. And I am verily perswaded, That if their over busie and fiery Priests had not been over Active, the Review and Revival of any severities against them had never been thought of, and if any new Acts do ensue, it is but what they have brought upon themselves, and for which none may be blamed but themselves, and their Layety only, because they suffer themselves to be led blind-fold by their Noses by them who have no Authority so to do, for which they are much, very much to be commiserated, there being a vast difference between the Seducers and Seduced.

But if any more severe Laws than other ought to be put in Execution, certainly they ought to be inflicted on *Idolaters* and *Blasphemers*. That the Papists are *Idolaters* hath been demonstrated by many Pens; and that they are *Blasphemers* is as evident: For according to the *Notion of Blasphemy*, even in the *New Testament*: *He that assumes and appropriates to himself a property Divine, is a Blasphemer, and in truth a setter up of more Gods than one; and of such a Nature is their Doctrin of Infallibility.* This is most Evident from *Luke 5. 20, 21.* when the *Jews* Taxed Christ himself for speaking Blasphemy, who did not rayl, but only said to the Paralytick Man, *Thy sins are forgiven thee.* Yet they (not acknowledging him to be God) did account it Blasphemy in him to take upon him to forgive sins, (which is a property meerly Divine) For *who* (said they) *can forgive sins but God alone?* so *Rev. 2, 9.* *I know the Blasphemy of them that say they are Jews, and are not, but are the Synagogue of Satan.* Much more he that says he is Infalible, (a property Di-

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vine) when he is not. So John. 10. 33. For a good Work we stone thee not, but for Blasphemy, because thou, being a Man, makest thyself God. What was this blasphemy? even because he said, I and my Father are one, v. 31. Whereby it is apparent, that the Popes assuming to themselves a property Divine make themselves guilty of Blasphemy, and indeed of making more Gods than one, which is undeniable Idolatry: To which if their Luciferian Dogma's be added, it will not mince the matter at all, viz. *Credere Dominum Deum nostrum Papam non potuisse statuere prout statuit Hæreticum censetur. Extravag. Johan. 22. cum inter nonnullos, gloss. ibid. declaramus. Idem est Dominium Dei & Papæ. Augustus Ambonitanus q. 45, & 35. Dominus Deus noster Papa. Clement. in proem. in Gloss. ibid. 121. Rex Regum, Dominus Dominantium. Extravag. de Majoritat. & obedientia.* But let these pass.

In the Church of Rome the Popes were the first Preachers of force and violence, and that their St. Dominick was one of the first that I read of, that preached the Doctrine of Death and Tortures for opinions in Religion. He was the founder of the begging Order of Friars preachers; and therefore in Honour of him the Inquisition is intrusted only to the Friars of his Order. And if they will believe their own Legends, his own Mother the night before he was born dreamed that she was brought to bed of a Mastiff Dog with a Fire-brand in his mouth. The Hieroglyphick whereof I leave to every Reader to make. Only his deportment towards the Albigenes is storied to be as mad as that of Dogs; so that one faith of him,

Aeo quidem ut Centum Hæreticorum Millia ab Octo Mil-

That a Hundred Thousand of them were put to flight, and slain by 8000 Catholics, and of those who became Captives 180 were burn

burnt to death; the first Example that I find in the Church of Rome of putting dissenting Brethren to death for Religion.

*libus Catholicorum
fusa & interfecta fu-
isse perhibeantur.*

Though my particular Confession engages me *Experimenta per mortes Agere*; yet I abhor to be of the Colledge of Blood-suckers, whose Bellies like those *Canes Sepulchrales* of the Romans are never satisfied with the Blood of Saints. I have learnt better things from *Isa. 27. 4. Fury is not in me.* And from *Psal. 11. 5. Him that loveth violence his Soul hateth,* lest God should return Blood upon me in fury and in jealousy, *Ezek. 16. 38. I Conclude with St. Cyprian. Quid facit in pectore Christiano Luporum feritas? & Canum Rabies? & venenum Serpentum? & cruenta sanities Bestiarum? Gratulandum est cum tales de Ecclesia separantur, ne columbas, ne Oves Christi Sæva sua & venenata contagione prædentur.* What hath the fierceness of Wolves? The madness of Dogs? The venom of Dragons and the Bloody Cruelty of Wild Beasts to do in a Christian Breast? There's joy and gladness when such are separated from the Church, lest the gentle and innocent Doves and Sheep of Christ be made a prey to their cruel Jaws and Venom.

May our King live for ever, and may there never want a man of his Race to sit on his Throne, Ruling in Righteousness, fearing God and hating evil; and that there may be a high-way of Holiness throughout his Dominions, that wayfaring men, though fools, may not erre therein, *Isa. 35. 8.*

Surely there is no incantment against Jacob; neither is there any Divination against Israel, *Numb, 23. 23.*

Rara temporum felicitas sub Nerva & Trajano ubi sentires quæ velles & dicere quæ sentires.

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A Postscript, shewing the purport of Pius Quintus his Bull against Q. Eliz. and also a form of Indictment of such Papists as were Executed for Treasons in her days, that all the VWorld may be the better satisfied, that not one of them dyed for any point of Religion: and this is as a Supplement to what is so particularly set down in Horæ subsecivæ.



Pius Quintus Pontifex Maximus de
Apostolicæ potestatis plenitudine, ^{25. Feb.}
declaravit Elizabetham pretenso ^{1570.}

Regni Jure, necnon omni & quocunq; Do-
minio Dignitate privilegioq; privatam :
Itemq; proceres, subditos & populos dicti regni ac cæ-
teros omnes qui illi quomodocunq; juraverunt a Ju-
ramento hujusmodi ac omni fidelitatis debito perpetuo ab-
solutos, i. e.

Pius Quintus the great Bishop of the fulness of A-
postolick power hath declared Elizabeth to be bereaved
of her pretended right of her Kingdom, and also of
all and whatsoever Dominion, Dignity and Priviledge;
and also the Nobles, Subjects and people of the said
Kingdom, and all others, which had sworn to her any
manner of ways, to be absolved for ever from such
Oath,

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Oath, and from all Debt or Duty of Fealty &c. with many threatning curfings to all that durst obey her and her Laws.

And for the Execution hereof, to prove that the Effect of this Bull and Message was flat Rebellion; mark what Dr. Sanders, the Popes Fire-brand in Ireland, writeth in his Book *de visibili Monarchia*. Pius Quintus Pontifex Maximus, Anno Domini 1569. Reverendum presbyterum Nicolaum Mortonum Anglum in Angliam misit, ut certis illustribus viris Authoritate Apostolica denuntiaret, Elizabetham quæ tunc rerum potiebatur hereticam esse; ob eamq; causam omni dominio & potestate excidisse, impuneq; ab illis velut Ethnicam haberi posse, nec eos illos legibus aut mandatis deinceps obedire cogi: i. e. Pius Quintus the greatest Bishop Anno Domini 1569. sent the Reverend Priest Nicholas Morton an English man into England, That he should denounce or declare by the Apostolick Authority to certain Noble Men Elizabeth, who then was in possession to be an Heretick; and for that cause to have fallen from all Dominion and power, and that she may be had or reputed of them as an Ethnick, and that they are not to be compelled to obey her Laws or Commandments.

Thus you see an Ambassade of Rebellion from the Popes Holiness, by an old doting Protestant, a Fugitive and Conspirator unto some Noble Men, which were the Earls of Northumberland and Westmoreland, Heads of the Rebellion that followed, the success whereof he declares, viz. *Qua denuntiatione multi nobiles viri adducti sunt & de fratribus liberandis cogitare auderent, ac sperabant illi quidem Catholicos omnes summis viribus asserturos esse: Verum ctsi aliter quam illi expectabant res evenit, quia Catholici omnes nondum probe cognoverant Elizabetham*

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tham Hereticam esse declaratam, tamen laudanda illorum Nobilium consilia erant: i. e. By which denuntiation many Noble men were induced or lead, that they were emboldened to think of the freeing of their Brethren, and they hoped certainly that all the Catholicks would have assisted them with all their strength; but although the matter happened otherwise than they hoped for, because all the Catholicks knew not that *Elizabeth* was declared an Heretick, yet the Councils and Intents of those Noble Men were to be praised. This want of Information was soon after diligently and cunningly supplied by sending multitudes of the Seminaries and Jesuits to inform the people, as a Supplement to amend the former error.

Though Dr. *Sanders* hath thus written, yet it may be said by such as favoured those Two Noble Jesuits *Ro. Parsons* and *Ed. Campion*, that Dr. *Sanders* Treason is his proper Treason in allowing and justifying of the said *Bull*, and not to be imputed to *Parsons* and *Campion*; who notwithstanding had by special Authority charge to Execute the Sentence of this *Bull*, which may appear by the subsequent Writings taken about one of their Confederates immediately after *Campions* death, who in his life time would not be known of any such matter, whereby may appear what trust is to be given to such *Pseudo-Martyrs*.

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Facultates concessæ P. P. Roberto Parsonio & Edmundo Campiano pro Anglia, die 14. Apr. 1580.

Petatur a summo Domino nostro Explicatio Bullæ declaratoriæ per Pium Quintum contra Elizabetham, & ei adherentes, quam Catholici cupiunt intelligi hoc modo, ut obliget semper illam & hereticos, Catholicos vero nullo modo obliget, rebus sic stantibus sed tum demum quum publica ejusdem Bullæ Executio fieri poterit. Then followeth many other Petitions of Faculties for their farther Authorities, not needful here to recite in the Close; the Pope Answers. *Has prædictas Gratiis concessit Summus Pontifex patri Roberto Parsonio & Edm. Campiano in Angliam profecturis die 14. Aprilis 1580. presente Oliverio Monarcho assistente.*

Faculties granted to the Two Fathers Robert Parsons and Edmund Campion for England the 14. day of April 1580. by Gregory the XIII.

Let it be asked or required of our most Holy Lord the Explication or meaning of the Bull declaratory, made by Pius Quintus against Elizabeth, and such as do adhere or obey her; which Bull the Catholicks desire to be understood on this manner, that the same Bull shall always bind her and the Hereticks, but the Catholicks it shall by no means bind, as matters now stand or be; but hereafter when the publick Execution of that Bull may be had and made. Then in the Close was added. The highest Pontiff or Bishop granted the aforesaid Graces or Faculties

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Faculties to Father Robert Parsons and Edmund Campion, who are now to take their Journey into England 14. April 1580. being present the Father Oliverius Mark assistant.

By this it is apparent, how all the Catholicks in General did desire to have the said Bull (which is still in force against all her Successors, when ever it shall please his Holiness so to declare it) to be understood, viz. against the Queen, but yet to be free themselves ; which is made more demonstrable by the Confession of Hart , one of their own Fellows, and Condemned, but not Executed with Campion, who ult. Decemb. 1580. Confessed, That the Bull of Pius Quintus, for so much as it is against the Queen, is holden amongst the English Catholicks for a law-ful Sentence, and a sufficient discharge of her Subjects fidelity, and so remaineth in force, but in some points touching the Subjects it is altered by the present Pope. For where in that Bull all her Subjects are commanded not to obey her; and she being Excommunicate and Deposed, all that do obey her are likewise Innodate and Accursed, which point is perilous to the Catholicks ; for if they obey her, they be in the Popes Curse, and if they disobey her they are in the Queens danger : Therefore the present Pope to relieve them hath altered that part of the Bull, and dispensed with them to obey and serve her without peril of Excommunication : which dispensation is to endure but till it please the Pope, otherwise to determine.

By the same reason that one Pope may receive and dispense with a former Popes Bull, and ratifie one Pa-

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ragraph thereof, and make another void, and make what Interpretation thereof he pleaseth *pro re nata*, to serve a turn: He may also by the same Reason declare the same *Bull* to be still in force; and may at this very Nick of Time, and Juncture of Affairs dispenſe with all our Catholicks by any ways or Arts to evade this last Act, and where are we then? and how the more ſecure?

¶ *Edmund Campion*, that Arch-Traytor, deeply deſigning, and covertly as well as diligently preparing for the perpetrating of his Treasons againſt Queen *Eliz.* moſt cunningly before he came from Rome procured Tolleration for ſuch other prepared Rebels to keep themſelves Covert under pretence of *temporary* and *permiſſive obedience* to her Majeſty, the State ſtanding then as it did; but ſo ſoon as there ſhould be ſufficient force whereby the *Bull* of her Majeſties deprivation might be publickly Executed; they ſhould then joyn altogether with that force upon pain of Damnation, *ex pede Herculem*. By this you may gueſs, what kind of Obedience and Allegiance Papists ſwear to Proteſtant Princes, *viz*, *temporary* and *permiſſive*, i. e. during their will and pleaſures of their Lord God the Pope, or until they ſhall be ſtrong enough to cut our Throats, whoſe Nails deſire to pare.

¶ It is likewiſe obſervable, that her Majeſties Miniſters in their Examinations of Papists, ſuſpected Traitors (and thoſe only which were firſt known, and evidently probable by former Detections, Confessions, &c.

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&c.) had a full purpose to follow the Example of the Queens most Gracious Disposition, and never tormented any Innocent, or extorted Confessions at adventure upon uncertainties; nor ever demanded any question of their pretended or supposed Conscience, as what they believed in any point of Faith or Doctrine, as of the Mass, Transubstantiation, *&c.* but only with what persons at home or abroad; and touching what Plots, Practises and Conferences they had dealt about attempts against her Majesties person, or to alter the Laws of the Realm for matters of Religion; and how they were perswaded themselves, and did perswade others touching the *Popes Bull*, and pretence of Authority to depose Kings, and namely for deprivation of her Majesty, and to discharge Subjects from their Allegiance civilly, without mentioning or meaning therein any right that the Queen, as in right of the Crown, had over persons Ecclesiastical, being her Subjects.

In all which Cases *Campion* and the
 *rest never answered plainly, but sophistically, deceitfully and traitterously
restraining their confession of Allegiance only to the *permissive term* of the
Popes Tolleration. As for Example, If they were asked, whether they did acknowledg themselves the Queens Subjects, and would obey her, they would say, Yea, for so they have leave for a time to do; but being more narrowly interrogated, if they would so acknowledg and obey her any longer than the Pope would so permit them, or notwithstand-
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* *Briant, Sherman, Kirby, Cottam, Richardson, Fords, Shert, Lewis, Filhee, Bosgrave, & others.*

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ing such Commandement as the Pope would or might give to the contrary ; then they either refused so to obey, or denied to answer, or said they would not answer to those Questions without danger ; which *Interpretatively* was a plain Acknowledgment, that they would be no longer true Subjects, nor perswade others to be so than the Pope gave them Licence so to be. And yet such was their Impudence, that at their very Arraignments they would (*ad captandum populum*) cry out that they were to dye, not for Treason, but for matter Faith and Conscience in Doctrin, touching the Service of God without any attempt or purpose against her Majesty, and that they were true Subjects, and did and would obey and serve her Majesty ; whereas in truth there was not the least Syllable in their Indictment of Faith or Doctrin ; and consequently not possible to be Arraigned, or be Executed for any such thing: And to try whether such their Hypocritical and Sophistical Speeches and Answers did extend to a perpetuity of their obedience ; or to so long time only as the Pope so permitted or no ; they were immediately and publickly, even in the very place of their Arraignment, asked by her Majesties Council, whether they would so obey, and be true Subjects, if the Pope commanded the contrary ; they plainly discovered themselves in their Answers ; saying by the mouth of *Campion*, that this place (thereby meaning the Court of Her Majesties Bench) hath no power to inquire or judg of the Holy Fathers Authority, and other Answer they would not make.

For

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For the better satisfaction of all people, and that they may the better and more plainly understand how, in what manner, and for what all the Papists dyed in *Queen Eliz.* days; who most falsely have since been reported to have dyed for Religion, when in truth they dyed for Treason, and nothing else. Hereof take one Example and Instance for all, the Indictment and Arraignment of *William Parry*, that wicked, perfidious, faithless, ungrateful Traytor, sworn Her Majesties servant *Anno Domini 1570.* And as was his Indictment, so were all the other Indictments *Mutatis Mutandis.* Superlatively wicked in that he became twice reconciled to Rome; and in that he boasted, That for 22 Years past he having been a Catholick, had never received the Communion; and yet before he travelled beyond the Sea at Three severall times within those 22 Years, he voluntarily take the Oath of Obedience to the Queen, made 1. of her Reign: Faithless and ungrateful in that after many obligations conferred on him by loan of severall Sums of Money, and otherwise, by *Hugh Hare* of the Temple, he contrived his death by breaking open his Chamber, assaulting and wounding, and leaving him for dead; for which being Convicted of Burglary, and Condemned to dye, the Queen most gratioufly pardoned, for which he most gratefully requited her according to the old Proverb, *Save a Thief from the Gallows, and he'll cut your Throat.*

He was Indicted of Treason 22. Feb. 1584. by Commission of Oyer and Terminer held at the Kings-Bench
Westminster

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Westminster before Sir Christopher Wray, Lord Chief Justice of England and others, where Miles Sands Esq; then Clerk of the Crown read the Indictment, viz William Parry, thou art here Indicted by Oaths of Twelve good and lawful Men of the County of Middlesex, before Christopher Wray, & alias, for that thou as a Traytor against the most Noble and Christian Princess Queen Eliz. the most Gracious Sovereign and Liege Lady; not having the fear of God before thine Eyes, nor regarding the due Allegiance, but being seduced by the Instigation of the Devil, and intending to withdraw and extinguish the hearty love and due obedience which true and faithful Subjects should bear unto the same our Sovereign Lady, didst at Westminster in the County of Middlesex 1. Febr. in the 26. Year of Her Majesties Reign, and at divers other times and places in the same County maliciously and traiterously conspire and compass not only to deprive and depose the same our Sovereign Lady of Her Royal Estate, Title and Dignity, but also to bring her Highness to death and final destruction, and sedition in the Realm to make, and the Government thereof to subvert, and the sincere Religion of God established in her Highness Dominions to alter and subvert. And that whereas thou William Parry by thy Letters sent unto Gregory Bishop of Rome, didst signifie unto the same Bishop the purposes and intentions aforesaid, and thereby didst pray and require the same Bishop to give thee Absolution, that thou afterwards, that is to say, the last of March 26. Year aforesaid, didst traiterously receive Letters from one called Cardinal de Como, directed unto thee William Parry, whereby the said Cardinal did
signifie

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signifie unto thee, that the Bishop of Rome had perused the Letters, and allowed of thine intent, and that to that end he had absolved thee of all thy sins, and by the same Letter did animate and stir thee to proceed with thine Enterprize, and that thereupon thou the last day of August in the said 26. Year at St. Gyles in the Fields in the same County of Middlesex, didst traiterously confer with one Edmund Nevil Esq; uttering unto him all the wicked and traiterous devises, and then and there didst traiterously move him to assist thee therein, and to joyn with thee in those wicked Treasons aforesaid against the peace of our said Sovereign Lady the Queen her Crown and Dignity.

Which being Read, and William Parry being asked, whether guilty of these Treasons, whereof thou standest here Indicted, or not guilty? He confessed that he was guilty of all that is therein contained, both in matter and form as the same is set down, and all the Circumstances thereof: Which being Recorded, and though confessed willingly by Parry, yet because the Justice of the Realm had been of late very impudently slandered, That such like Traytors were Executed for Religion, and not for Treason, the Justice of that Court deemed it necessary to satisfy the World more particularly; that though his Confession in Court served sufficiently to have proceeded thereupon to Judgment, yet Parry's Confession, (taken the 11, and 13. Feb. 1534. before the Lord Hunsdon, Mr. Vice-Chamberlain, and Mr. Secretary) and Cardinal de Como's Letter, and Parry's Letter to the Lord Treasurer and Lord Steward should

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be openly read; to which also *Parry* himself agreed so readily, that he offered to read them himself for the better satisfying of the people. All which Letters, and his own voluntary confession written and subscribed with his own Hand he acknowledged to have Confessed freely, without any constraint, and that it was all true, and more too. And that there is no Treason that hath been sythence 1 *Eliz.* any way touching Religion, (saving receipt of *Agnus Dei*, and perswading others wherein he hath not much dealt) but he had offended in it: And that he had demanded his opinion in writing, who ought to be Successor to the Crown, which he said to be Treason also.

All which Letters and Confession being first shewed to him Leaf by Leaf, were openly and distinctly read by the Clark of the Crown.

Which done, *Parry* having obtained favour of the Court to speak in discharge (as he pretended) of his Conscience, assuring them that he would not go about to excuse himself, and that he intended to utter more; He said my Cause is rare, singular and unnatural, conceived at *Venice*, presented in general Words to the Pope, undertaken at *Paris*, commended and allowed of by his Holiness, and to have been Executed in *England*: I have committed many Treasons; for I have committed Treason in being reconciled, and Treason in taking Absolution; and yet *never intended to kill Queen Eliz.*

Which

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Which said, Mr. *Vice-Chamberlain* retorted upon him, in that he both in Court and else where under his Hand voluntarily confessed, ' That he did mislike Her Majesty, ' for that she had done nothing for thee ; how by wicked Papists and Popish Books thou wert perswaded, that ' it was lawful to kill Her Majesty ; how thou wert by ' reconciliation become one of that wicked sort, that ' held Her Majesty for neither lawful Queen nor Christian ? and that it was Meritorious to kill her ? And ' didst thou not signifie that thy purpose to the Pope by ' Letters, and receivedst Letters from the Cardinal, how ' he allowed of thine intent , and Excited thee to perform it, and thereupon didst receive Absolution ? And ' didst thou not conceive it, promise it, vow it, swear it, ' and receive the Sacrament that thou wouldst do it ? And ' didst not thou thereupon affirm, that thy Vows were ' in Heaven, thy Letters and Promises on Earth to bind ' thee to do it ? And that whatsoever Her Majesty ' would have done for thee, could not have removed thee ' from the intention or purpose, unless she would have desisted from dealing as she hath done with the Catholicks, ' as thou calledst them. And didst thou not confess, ' (besides that which thou didst set down under thine ' own Hand) that thou hadst prepared Two *Scottish* ' Daggers fit for such a purpose ? Notwithstanding all these and more Demonstrations of his Bloody Intentions against the *Queen* by Sir *Christopher Hatton*, Lord *Hunsdon*, and others of the Lords Commissioners ; he thereupon in a furious manner cry'd, *I never meant to kill Her, I will lay my Blood upon Her and you before God and the World,* and so fell into a great rage and rayling. Which

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madness of his the Lord *Hunsdon* thus rebuked. ‘ This
‘ is but thy Popish pride and ostentation, which thou
‘ would have to be told to thy Fellows of thy Faction,
‘ to make them believe that thou dyedst for Popery,
‘ when thou diedst for most horrible and dangerous Trea-
‘ son against Her Majesty and the whole Countrey.

Thus you see what little Faith is to be given to such,
who flatter with their Lips, and dissemble with their dou-
ble Hearts.

These things rightly considered, I do not doubt but
that all good Subjects will clearly see; and all deluded
and wavering persons will perceive; how they have been
seduced to wander out of the right way; and that all
strangers, especially Christian Princes having Sovereign
Estates, being hereby acquainted with the true, just,
and necessary Grounds and Reasons of His Majesties
late *Act of Parliament for preventing dangers which may
happen from Popish Recusants*, made purely for the de-
fence of His Majesties Crown, Religion and People;
and for prevention of Intestine Jars, that otherwise
might be occasioned through different Religions, Re-
ligions as discrepant as light and darkness; good and evil,
which naturally occasions disputes, and sometimes blows;
that all the World perceiving upon how great Reasons
of State, and Grounds of Religion that Act was made,
may be satisfied that no prudent State could do less;
especially the concern of Religion being a considerable
Ingredient therein, which often sets variance between
nearest Relations. And I cannot doubt but that this
His

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His Majesties just Act will have the like happy entertainment and success, as had King *James* (of ever blessed memory) his *Monitory Preface* unto his *Apology* ; upon the coming forth of which Book there were no States that disavowed the Doctrin of it in the point of the Kings power ; the *Venetians* justified it both by Pen and Practise ; the *Sorbons* maintained it ; and *Bellarmino* and *Suarez* their Books to the contrary were burnt in *France* with scorn and disdain.

Passus damna semel cautior esse solet.

Romam vade liber ----- sed
Nescis, Heu nescis Domine fastidia Romæ
Mijores nusquam Ronchi, Juvenesq; Senesq;
Et pueri Nasum Rhinocerotis habent.
I, fuge, sed poteras tutior esse domus.

E R R A T A.

PAge 11. Line 16. r. potest, l. 21. r. sentiamus, p. 2. l. 19. r. that, p. 18. l. 4. r. Domini &, p. 29. l. 2. r. against, p. 37. l. 12. r. if it had taken, p. 44. l. ult. r. Houses, p. 58. l. 15. r. stories, l. 31. r. discretion, p. 74. l. 3. r. thou shall not plough, p. 112. l. 3. r. likes of one bread, l. 28. r. and add 14 new. p. 127. l. 5. for Confession r. profession.

F I N I S.



